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THE

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THE

CHINESE REPOSITORY.

VOL. III.—OCTOBER, 1834.—NO. 6.

ART. I. *Sketch of the character of Hokwăn, the prime minister of China during the last years of Keënlung; his impeachment and condemnation; confiscation of his vast treasures.*

The rise, power, and fall of the once illustrious statesman, Hokwăn, presents an instructive page of Chinese history. Though long possessed of eminent power in the state, his name was not known in Europe till the period of the British embassy in 1793. During the last years of the emperor Keënlung, Hokwăn was prime minister, and eminent over all others by his almost unlimited influence, and immense wealth. He was, it is said, a Tartar of obscure birth, raised by the emperor from an inferior station, as guard at one of the palace gates, at first merely on account of his comely countenance; but afterwards finding him possessed of talents, he speedily elevated him to high dignities. Yet the emperor did not blindly confide in his honesty and capacity; for having once suspected him of falsehood, he degraded the favorite as suddenly as he had been raised to rank; but after a fortnight's disgrace, his innocence was accidentally established, and he was restored to favor, and exalted to power inferior only to his imperial majesty.

His ability is acknowledged in Staunton's account of Macartney's embassy: "the manners of Hokwăn were not less pleasing than his understanding was penetrating and acute. He seemed indeed to possess the qualities of a perfect statesman. A daughter of the emperor was married to his son. This circumstance was thought sufficient to alarm the imperial family and other loyal subjects, as if they were fearful of the height to which the ambition of that favorite might aspire." This is not the partial testimony of friends; for his great control over the aged emperor, and his disinclination towards foreigners, were regarded as the chief causes of the failure of that expedition. A disclosure of the real character of the favorite was long prevented by the display of really estimable and splendid talents, and not less by the influence which he had managed to secure in the courts

of the provincial governments. One officer, more zealous than wise, addressed a petition to the monarch, praying him to declare his successor to the throne, during his lifetime, in order that subsequent commotions might be prevented;—not doubtfully intimating a cause of alarm in the dangerous ascendancy of the favorite. The memorialist was immediately sentenced to death for his audacity by the criminal tribunal, whose president was the creature of Hokwán. Apprehensions were entertained that, on the death of the emperor, he would attempt an open revolt, or at least withdraw from the court, where he would no longer have protection, to his adherents. It was probably with a view to defeat any such intentions, that the young emperor Keäking, appointed him to the honorable office of a chief superintendent over the rites of mourning, on his imperial father's decease; because the discharge of that duty confined the minister to the palace, and made his arrest less dangerous. So immense was his wealth, and so numerous his adherents and friends in the tribunals and throughout the departments of government which he had filled with his own creatures, that his removal was thought a dangerous undertaking even for a Chinese emperor. But the young monarch did not hesitate.

In the fourth year of his reign, A. D. 1799, as soon as he had performed the duties of mourning for his deceased father, and meditated on a "three years' forbearance from change when succeeding to an inheritance," recommended by the Lunyu, Keäking then made public his designs. He seized Hokwán, divested him of rank and employment, and committed him to the supreme military tribunal for trial, on sixteen articles of impeachment. The fate of a subject is not doubtful, when the 'son of heaven' is his accuser. But in this case, that fate does not seem undeserved; for, though some of the charges were frivolous and vexatious, yet the disclosures made, and the evidence arising from his immense treasures, were sufficiently convincing of his corruption. The following are some of the charges preferred against him by his imperial accuser: That, being summoned by our royal father to the palace at Yuenming yuen, he ventured to ride on horseback through the left gate as far as to the bottom of the mount called Sheushan, regardless to an unexampled degree of a father and a sovereign. That the young females, educated for the service of the palace, he took from thence and appropriated to himself as concubines. That on the day previous to our royal father's announcement of our election as his heir and successor, Hokwán waited upon us and presented us with the insignia of the rank newly conferred on us,—thereby betraying an important secret of state, expecting that conduct would be meritorious in our estimation. That, during the latter campaign against the rebels in Szechuen and Hookwang, while our imperial father was bereft of sleep and appetite through his anxiety for intelligence, Hokwán was receiving reports from the troops, and detaining them at his pleasure. That many of his own kindred and dependents were intrusted with offices for which they were incompetent; and many of the civil and military officers

were removed by his sole authority. That in the late confiscation of his property, many apartments were found built of the imperial wood *nanmoo*, and terraces and inclosures constructed in the style of the imperial palace; and gardens like those of Yuenming yuen. That, among his treasures of precious stones, upwards of two hundred bracelets or strings of pearls were found, many times exceeding in value those in our possession. One of the pearls even surpassed that which adorns the imperial crown. Various buttons of precious stones were found of princely rank, such as he might not wear: besides many scores of unwrought gems to an incalculable amount and variety unknown among the imperial treasures.

These and other grievous offenses, the emperor declared had been proved against him by a council of ministers and princes, and acknowledged without reserve in his own confession. For the further trial and sentence on these charges, his majesty resolved to call a supreme council extraordinary, consisting of the princes, great officers of state, presidents of the imperial college and tribunal of censors, and others, to investigate and fix the punishment. In a second imperial proclamation, the decision of this high council is published: "that the said Hokwan do receive sentence of a slow and painful death." Upon this the emperor remarks, that in justice no mitigation could be demanded, but in consideration of his once exalted rank, "Hokwän is hereby permitted, through our imperial favor, to become his own executioner." This was to be carried into immediate effect. Foochang Gan, second only to Hokwän, and his constant associate, was sentenced to decollation; which the emperor postponed till the usual time of execution in the ensuing autumn. Holin, the *deceased* brother of Hokwan, was sentenced to be deprived of his hereditary title, his name erased from the sacred temple, and the altar which his family had erected to his memory was to be demolished. Fungshin Yinte, the son of Hokwan, who had married a princess, was only degraded from the highest hereditary title in the empire to the lowest. Fungshin Yemeën, the son of Holin, was removed from his command in the imperial guards, and forbidden to attend the palace gate. Senlin, the son of Foochang Gan, received a similar sentence; and other dependents of Hokwan were dismissed or degraded. Thus fell an ambitious minister, who had acquired power too great for the safety of his master, if he proved faithless; and wealth too vast for his own security, even though he had been innocent.

The enormous riches of this statesman leave at a distance the wealth of all ancient and modern individuals, whom we recollect, monarchs alone excepted. The proverbial wealth of the Roman Crassus amounted to nearly $8,000,000. The philosopher Seneca in four years amassed a fortune of more than $11,000,000. But both these were exceeded by that of Lentulus, the augur, who was worth above $14,000,000. In recent times, the banker Girard, of the United States, left an immense property, whether it were $15,000,000 or but $10,000,000. At the time of issuing the imperial

accusation and sentence against Hokwán, the estimate of his confiscated property had not been completed, though the sum was already found, says the emperor, to exceed many millions of ounces in silver. According to a statement received as authentic at Canton, when the enrollment was completed, it appears that besides houses, lands, and other immoveable property to an amazing amount, "not less than eighty millions of Chinese ounces of silver, or about 105,900,000 dollars value in bullion or gems, were found in his treasury." "This sum," observes sir George Staunton, "though immense is not incredible, when the vast extent of the empire is considered, over the various departments of which he had certainly for many years a very unusual, and indeed almost unbounded influence."

ART. II. *Propagation of the gospel in China; little progress hitherto made; difficulties to be encountered; encouragements to perseverance.* By PHILOSINENSIS.

It is now twenty-seven years since the first protestant missionary arrived in China. During this period, almost all other missions in the world have made rapid progress, whilst we have still to look with sorrow, but not with despair, upon an empire which demands nearly as many laborers as the collective population of all the other pagan nations. No gloomy thoughts, however, obscure our faith; no, we rejoice in hope; we believe in the Son of God, to whom all the nations, the Chinese included, are given for an inheritance. We have also a more sure word of prophecy, whereunto we do well to take heed, as unto a light shining in a dark place, until the day dawn and the daystar arise in our hearts. We are desirous to aid the great cause by our feeble exertions, and with help from God to labor to the last. But in so large a sphere of usefulness, where so many millions are to be reclaimed from the thralldom of sin and death, we would lose all anxious thoughts for ourselves in deeper anxiety for others; and be indifferent about human praise and disapprobation, fixing a steady eye upon the great Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Let all who are engaged in this arduous enterprise, adopt the peculiar characteristics of the apostle John, as their creed, and subscribe to his first epistle as the rule to regulate their conduct towards each other. By so doing, they will daily wax stronger and stronger;—form one body strongly cemented by Christian love; and, acting with unanimity, will present a formidable barrier against the attacks of the prince of this world. So far as individual relationship is concerned, we can never act better, and may God implant in our bosoms a holy desire to exemplify those precepts, which we are advancing to those who are perishing for lack of vision. Let us use the talent and grace

bestowed upon us, to the utmost of our strength, and in studying unity of design, render the work more effective. Delusive are the hopes of success founded upon ourselves: we know the rock upon which the Jesuits suffered shipwreck, and therefore let us steer wide from their course, to escape a similar disaster.

Unhappily a fear of arousing the jealousy of the Chinese government has considerably paralyzed our efforts. We have trembled at the persecutions which the Romanists underwent, in which the religion of the 'Lord of heaven' was proscribed; and we naturally feared that the pure gospel would share the same fate. In consulting, however, the history of the church of Christ, we find persecution usually ensued, after the word of God had taken root; but as long as the germ was still invisible, or just sent forth its tender shoots, the mighty hand of the great Husbandman has checked the machinations of the wicked, for the destruction of the tender plant. We may safely trust that this will also be the case in China. The Lord is faithful, and can cover us with the wings of his almighty protection. In his strength we may venture to proclaim the gospel boldly, and to disseminate it to the remotest provinces of this wide empire. Let us not be stumbled if our plans for the welfare of China miscarry; the Lord will show other ways, more conducive to the interests of his kingdom, and surely amplify the field of our operations. If we only possess a faith founded upon the Rock of Ages, and pursue the good work with Christian energy and perseverance, we shall very soon see the effects. Timidity in a good cause is not honorable; we have an almighty Lord, who has promised to be with his faithful messengers to the end of the world. Upon this let us rely in times of trouble, and under the most distressing circumstances, he will never forsake us.

We expected, that long before this time, some men full of faith and the Holy Ghost would have stood forth as candidates for the Christian missions in the maritime provinces. There is nothing Utopian in such a proposal. Did not the first Moravian missionaries, when they were requested to become slaves in order to instruct the negroes upon Antigua and St. Thomas, willingly consent to such a proposition? What had the first missions in Hindostan and Africa to suffer? What the heralds of salvation to endure in Greenland and Labrador? Did they not conquer by the power of the Author and Finisher of our faith? Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, (viz. timidity,) and let us run with patience the race set before us. O, when will the time come that we may boldly penetrate into the heart of the Chinese empire, and no longer fear the wrath of man, who can do us no harm without the special permission of Him, whom we call our almighty Protector?

It is true our numbers are still very insignificant; the churches of Christ at home have shared in the general apprehension that nothing can be done for China in the way of openly preaching the gospel, previous to a general revolution in this empire; but it is most delightful to observe that so unfounded an opinion is on the wane. We

shall therefore hope very soon to see able and faithful men in the field,—such men as are wanted for pioneers; we shall receive the most hearty coöperation and prayers of thousands who are with us in every path of duty. We can ask every aid, and there is no doubt that our proposals will be supported to the utmost extent; only let us be firm in our purposes, and adopt a course which eventually will throw open the whole middle kingdom to the gospel.

Though it may be urged, that little has been done, it must also be remembered that the last year has been rich in blessings. More Christian books perhaps have been distributed in several provinces, than the whole number of several preceding years taken together. The system of a timid procedure has been overthrown by facts, and we may at least venture to promulgate the gospel in four provinces, without incurring any danger from the government or the people themselves. We do not glory in these recent events as the work of man, but in the dust adore our gracious Savior for having removed the obstacles and opened the door for the entrance of the gospel. It is a sacred pledge of protection, and an intimation that we may push on without being dismayed, and increase our exertions at least three fold annually. For this purpose let all missionaries coöperate with each other, and when success crowns our labors, let none be elated, but rather remember that much is still to be done and little already accomplished. We possess in many respects greater advantages than any other mission, and we can reckon upon the special help of the great God, who in these latter times will have mercy upon China. Let us then go on, increase in faith and works of love, being persuaded that our work in the Lord will not be in vain. We anticipate that glorious time when at least every large city of China will possess a preacher of the gospel, and we are convinced that this will soon take place, if we only improve the present time. Let not our successors throw upon us the blame of having too long deferred the great work; may we rather be enabled to prepare the way for them, marching boldly forth, so that they may follow in our footsteps, and complete the work which we have begun.

ART. III. *Estimate of the proportionate expense of Xylography, Lithography, and Typography, as applied to Chinese printing; view of the advantages and disadvantages of each.* By TYPOGRAPHUS SINENSIS.

In order to judge of the proportionate cost of the different modes, we must calculate the cost of printing a given amount of books, say 2000 copies of the Chinese Bible. The modes of printing which at the present time deserve particular attention are these three, viz. first, xylography; second, lithography; and third, typography. We shall consider the expenses of each of these modes, and then notice some of their advantages and disadvantages.

I. By *Block Printing.*

	£	*s.*	*d.*
The expense of the passage of 9 workmen to and from China, at $20 per trip, is $360, or	72	0	0
Of 2000 blocks at $5 per hundred, is $100, or	20	0	0
Tools, gravers, &c.	10	0	0
Transcribing 2689 pages at 9*d.* per page	100	16	9
Cutting 1,160,548 characters at 1*s.* 3*d.* per hundred	725	19	4
Printing and binding 5,378,000 pages at 1*s.* 8*d.* per thousand	448	3	4
Of 209½ peculs of paper at £2 10*s.* per pecul.	523	15	0
	£1900	14	5

The octavo edition of the Bible contains 352 characters on each page, to which must also be added for the stops, marks, verses, and border, 80 characters more, making 432 characters per page, which for 2689 pages, is 1,160,548.

The above is the charge at Malacca, according to Mr. Kidd, who says, that 3250 characters can be cut for £2 stg.; and agreeable to Mr. Hughes' statement in the B. & F. Bible society's report for 1833, that 100 copies of the Scriptures can be taken from the blocks for $105. This is also the rate at which such work has been done at Batavia. But in China itself, the work can be done much cheaper, as may be seen in the Evangelical Magazine for August, 1826, where it is stated that the Chinese New Testament, containing 227,300 characters was cut in China for $500, which is at the rate of 11*d.* per hundred characters, while the transcribing of the same is said to have cost $50 or 4½*d.* per page. The passage of the type cutters would also have been saved, and the paper and blocks might have been procured cheaper, say £2 5*s.* for the former, and $4 for the latter, which altogether would make a saving of £365 19*s.* The time occupied in the above undertaking, by 9 type cutters and 5 printers, would be somewhere about three years.

II. By *Lithography.*

	£	*s.*	*d.*
For two lithographic presses with stones	100	0	0
Materials, repairs, &c.	100	0	0
Transcribing 2689 pages twice over, at 9*d.* per page	201	13	6
Printing 5,378,000 pages at 1*s.* per thousand	268	18	0
Folding, collating, stitching, and cutting the above, at 3*d.* per thousand	67	4	6
Paper, the same as in the first statement	523	15	0
	£1261	11	0

The folding, cutting, &c. costs much less when the sheets come from a lithographic or typographic press, than when the same work is done by block printing. For in block printing, each sheet of two pages is printed separately, and folded in the middle; thus the leaves present only one even side, and in collating cannot be arranged without carefully placing every separate leaf exactly over the other, which occupies

much time; whereas when printed in sheets and folded, two even sides are presented, and when collated, a single knock on the table, brings the whole to a level. The time occupied in the above work by 1 transcriber, 4 pressmen, and 1 binder, would be two years.

III. By *Typography.*

	£	*s.*	*d.*
3000 punches can be furnished by Mr. Dyer, at Penang, at 68 cents each, which is $2040, or	408	0	0
1000 lbs. weight of Chinese type can be furnished by the same, at 2*s.* per lb., which is . .	100	0	0
One iron press, cases, furniture, &c., . . .	100	0	0
Composition of 2689 pages, at 2*s.* per page, . .	268	18	0
Printing 5,378,000 pages, at 6*d.* per thousand, .	134	9	0
Folding, stitching, &c., at 3*d.* per thousand, .	67	4	6
Paper, 168 peculs, at £2 10*s.* per pecul, . .	420	0	0
	£1498	11	6

The types being somewhat smaller than those used in the octavo edition, less paper will be required. Mr. Gutzlaff proposes to procure matrices at 6*d.* apiece; but the steel for the punch and the copper for the matrix would nearly amount to that sum, so that there is perhaps some mistake in his calculation. The time required for the punch cutting cannot be stated precisely, but for the printing it would be, for 2 compositors, 2 pressmen, and 1 binder, one year.

Thus the entire cost of each being reckoned, the balance will appear at first in favor of lithography, for the first 2000 copies of the Scriptures, but permanently in favor of typography. When these are struck off, if executed by means of block printing, we possess a set of blocks adapted for printing the Scriptures alone, already much worn, and capable of yielding only five more editions, ere they are completely spoiled. If the work is done by means of lithography, we possess after its completion, two presses and materials for future operations. But if the work is performed by means of metal types, when finished, we have a set of punches and matrices remaining, from which millions of types may be cast, sufficient to supply the whole world; besides a complete font of Chinese types, from which fifty more editions can be taken, and an iron press and furniture that will last for twenty years. Besides which, the recomposition and printing of every successive edition from the metal types will not cost much more than the mere striking off the same quantity from the wooden blocks.

I. The advantages by *Xylography.* 1. The expense of starting such an establishment is much less than would be required for either lithography or typography. 2. An edition of 2000 copies of the Scriptures may be printed at intervals, according to the demand for books or the supply of paper. 3. The Scriptures when once cut, remain always the same without the need of correction or of revision, at every successive edition. 4. Much trouble is thereby saved to the

superintendent, who has only to order so many copies to be printed, and it is done without his interference or anxiety; a missionary just arrived in the country may give out the blocks of his predecessor, and commence printing immediately. 5. In traveling, a tract of a few blocks may be packed in a very small compass, and printed from at every successive stage. 6. The whole work may be performed by the Chinese themselves, without the aid of European machinery or workmen. 7. The type cutters may be brought under religious instruction while employed in preparing the blocks; one has already been converted by this means, and is now an evangelist in China. This advantage, however, is not peculiar to block printing, though it is perhaps greater in this than in the other modes.

Disadvantages. 1. The blocks, after an edition of 10,000 is struck off, are no longer capable of giving good impressions. 2. The blocks are liable to be destroyed by white ants, and if the establishment be extensive, they occupy much room. The octavo edition of the Scriptures in 2680 pages nearly, reckoning two pages for each block, would amount to 1340 blocks, which at 20 blocks per cubic foot, would occupy 67 cubic feet. 3. If one block be lost or injured, the whole set is worthless, unless a type cutter be at hand to supply the deficiency. 4. When once cut, the blocks are incapable of correction or improvement, without great expense and spoiling the beauty of the page. 5. By means of block printing, crude and ill-digested works are perpetuated; and as it is easier to print from old blocks than to make new ones, the first productions of missionaries are still given forth, after twenty years experience and knowledge of the language should have enabled the laborers to produce something better. 6. Block printing produces too little variety in our productions, and the heathen in the vicinity get acquainted with our tracts before they are put into their hands, complaining of each that they have seen it before, and crying out for something new. 7. The type cutters are generally a troublesome set, and occasion a missionary much vexation, in endeavoring to keep them in order. Besides which, being necessary to the establishment, their whims and caprices must frequently be borne with. 8. Type cutters can be procured from China alone, and never leave their country without an express engagement; this renders us entirely dependent on China for supplies, and should our agents in China be withdrawn, or type cutters be strictly prohibited from leaving their native land, the work must come to a stand. 9. The expense of carrying on type cutting after the materials are furnished, is more than double that of metal type printing.

II. The advantages by *Lithography*. 1. Small editions may be printed according to the demand for books, or the supply of paper. 2. Every successive edition is capable of improvement and alteration to any extent. 3. Handbills and small tracts for particular purposes may be got up and struck off at a very short notice; for where a tract of six pages would employ a type cutter a month before a single copy could be procured, in lithography the whole could be completed in two or three days. 4. Small stations occupied by only one missionary, or

sequestered parts, where there is not much demand for tracts, and which consequently cannot sustain the expense either of a xylographic or a typographic establishment, might conveniently employ one lithographic press, which a single individual might manage. 5. Lithography is well adapted for printing alternately in various languages, for mixing different characters, or publishing books in a new character for which no types have yet been formed; further, a lithographic press is useful for graphic representations, for printing in the running hand of any language, or for producing bold and elegant forms of the character, so much esteemed among the natives of the east. A Japanese Vocabulary and a Corean Dictionary would not have appeared, had it not been for lithography.

Disadvantages. 1. The slowness of execution, owing to the additional work required in lithographic printing, by wetting the stone every sheet, and cleaning it every ten. 2. The rapidity with which the stone spoils, requiring it to be retranscribed and retransferred every one or two thousand sheets, which in large editions of 10,000, occasions much loss. 3. The uncertainty attending lithographic printing, sometimes arising from the change of the atmosphere, sometimes from the defection in the material, and sometimes from the inattention of the workmen. 4. The irregular appearance of a book printed by lithography, owing to some sheets having been printed better and others worse. 5. The expense at the first outlay, is greater than in block printing.

III. The advantages by *Typography*. 1. It is equally adapted to large and small editions, and for periodical as well as standard works. A few pages may be set up, and printed off in a few days, and the form once on the press, it may be worked for 1, or 100, or 100,000 as the case may require. 2. It is calculated to last long, and if the metal be good, millions of tracts may be printed ere the types are worn out. 3. There is a great saving of time and expense, as compared with block and stone printing, and where the object is the illumination of one third of the human race, the faster we can work, and at the least cost, the better. 4. The printing from metal types can be made to appear much more beautiful, and more pleasing to a Chinese eye, than the printing by wooden blocks, as has been already proved in the large characters of Morrison's Dictionary; and we hope will still more clearly appear when Mr. Dyer has completed his font. 5. In printing by metal types, we can be entirely independent of Chinese printers, as any common Chinese scholar may compose the pages, and any Malay coolie may work the press. 6. In typography, the correcting of the press is extremely easy, and improvements may be made to any extent. 7. The first cost of metal types may be great, but they may be used for twenty years without stopping, and afterwards may be sold for old metal. 8. Another advantage of moveable metal types is their being easily combined with European letters, in the printing of dictionaries, &c. 9. The press employed for printing Chinese may be used at intervals for printing in any other language. 10. The space occupied by a set of Chinese types is not great,

as nine characters will fit into a square inch, and one square foot will easily contain 1000 characters, including the sections between, which must be of plate tin: a pair of common printing cases occupies only nine square feet; thus three or four pairs of common printing cases would contain 30,000 characters. Whereas the blocks of the Scriptures alone, occupy 67 instead of 2½ cubic feet. 11. The white ants cannot do the least injury to metal types—and nothing will destroy them but use or fire, and even then the metal is still saleable.

Disadvantages. 1. It is difficult to carry on a moveable type establishment without the aid of a European printer, who would require as much salary as ten Chinese put together. This objection, however, would be obviated, did the missionary himself know but a little of the art of printing. 2. Though the font may contain 3000 varieties, and amount to 30,600 characters, yet it is possible that unusual characters may occur in the course of printing, or more of one sort be required than have been calculated on, in which case the work must stop until the necessary characters be cut or cast for the purpose; it may be observed, however, that the additional characters being very few, may be easily cut on a piece of tin. 3. Printing from metal types requires an expensive press. This press may, however, be used at intervals for printing in other languages; thus the whole cost of the press ought not to be charged to Chinese typography alone; besides which, almost every missionary station already possesses such a press. 4. In case of our adopting metal types generally, what is to become of our wooden blocks, already cut and lying ready for use? We answer, print from them in the usual way, as long as they will last, and then let the Scriptures and tracts be improved in future editions at the letter press. 5. Metal types being all of one size, will not do for the printing of commentaries, or even the insertion of a single note, unless two sets be prepared, one large and the other small. To which it may replied, that fonts of small characters already exist at Malacca and in China, which might be used for notes, &c.

Thus, upon a review of the whole, it will appear that printing Chinese by metal types is greatly preferable to every other method; that it is highly desirable and exceedingly practicable to procure such types. Mr. Dyer should therefore by all means be encouraged to persevere in the punch cutting, for which £400 will be sufficient to complete a set of 3000 varieties; that while the punch cutting is going on, the work of casting should proceed also, for which £100. would be sufficient for the casting of each font of 30,000 characters.

The Anglochinese public are perfectly able to provide both these sums, and a subscription for that purpose ought to be immediately begun. Then should Mr. Gutzlaff require 2000 Bibles and 10,000 tracts, they can be furnished in one year at half the cost of block printing, and should the various missionary societies engaged in the evangelization of China require fonts of Chinese metal types, or should government agents and literary institutions be desirous of possessing them, they will be able to procure them at £100 each font. This is one of the grandest objects that ever was presented to

the attention of a benevolent public, and if it be left undone for the want of a few hundred pounds, many thousands must be thrown away in the lapse of a few years to procure the same quantity of work done by block printing. China is now opening its doors; her teeming millions are ready to receive the word of life; and the lever that shall move this world is doubtless, under God, metal type printing.

Note. We tender our best thanks to our correspondent for his remarks and statements concerning Chinese printing. The press is everywhere a powerful engine: but nowhere else does it seem destined to act on such a mighty mass as in China. We shall soon refer to this topic again, and shall then, we doubt not, have good reports to make concerning the progress of metal types. Mr. Gutzlaff's intention was (and is, we believe), to procure matrices, without the use of punches, by drilling instead of punching the metal. We are apprehensive, however, that "the Chinese have neither the genius in the head nor the power in the fingers" to give complete success to this plan.

Art. IV. *Passage to Europe via the Red Sea, by a late resident of Canton; leaves China and reaches Bombay; embarks in the steamer; crosses the Desert; arrives at Cairo; notices of that city, &c.*

[We feel greatly obliged to our correspondent and to his friend, (whom our local readers will readily recognize,) for the following interesting communication. No one doubts the practicability of an 'overland passage' to Europe; but very few hitherto have been disposed to try the unbeaten track. Reports, however, like that from our correspondent's friend will serve to make the way more familiar. These passages are not, we trust, to be confined to the south of Asia. New routes must be opened farther and farther northward, till the traveler, starting from the capital of Japan, and passing through Peking, shall find a quick passage by steam-boats and carriages, to the great marts and cities of Europe.]

To the Editor of the Chinese Repository.

Sir, Perceiving in one of the late numbers of the Chinese Repository a courteous invitation to contribute to your pages, I am induced to think that a few extracts from a private letter, which I have just received from a friend who lately quitted this country on his return to England, may prove both interesting and instructive to the general reader. My correspondent left China for Bombay in the month of October, 1833, with the intention of proceeding from thence by the Red Sea to the continent of Europe. Having reached Bombay and visited that presidency, he engaged his passage in the steamer about to sail for Cosseir, and thus narrates, dating his letter, 'Cairo, April 4th, 1834.'

"We left Bombay on the first of February with twelve passengers, the full complement. For the passage 1200 rupees is paid by each person; only six of the party had cabins, two in each cabin, the

others slept in the cuddy. The charge is certainly heavy, but the expenses of the voyage are so great that one has no right to complain, and the convenience compensates for the charge. We reached Maculla, a wretched village on a barren rock of Arabia, on the 11th, to take in a supply of coals, and left it on the 13th. We were driven back to Mocha, after having passed it, by a violent northwest gale. There we filled up our coals and left it on the 18th; reached Jedda on the 23d; left that on the 25th, and completed the voyage on the 1st of March, by anchoring in Cosseir bay;—having been 29 days in its performance. But considering that we had a constant succession of strong north winds all the way up the Red Sea, which would have prevented a sailing vessel moving at all, we had no reason to complain. I must here recommend you on no account to attempt to go up the Red Sea in any other way but in a steam-boat, if you can avoid it. Two parties of travelers left Bombay two months before us; one was shipwrecked in a cruizer of the Indian navy; the other we picked up at Jedda and brought on with us in the steamer. Northerly winds are so prevalent, and the shores of the Red Sea are so perilously studded with reefs, that steam appears the only mode of navigation fit for such a sea.

"At Cosseir six of our party landed for Thebes. A company's agent resides there, named Seid Mohammed, an Arab, a useful and obliging person; he provides travelers with a house. We left Cosseir on the evening of the 3d, and slept at Ber Ingles, having advanced about 11 miles. On the 4th, passing by the wells of Seid Suleiman, we halted for the night at a spot the Arabs called Abon Ziram, after marching 10 hours, a distance of 28 miles; no water at this place. On the 5th, we reached the wells of Hummamat, which were, however, quite dry; distance and time about the same as yesterday. On the 6th, started at nine o'clock and arrived at the wells of Legayta, at half past five; here we found plenty of water, and got some vegetables and bread from the Arabs who inhabited the wretched hovels at that place. On the 7th, *en route*, at nine; and at about three, P. M. our eyes were gratified with the first view of cultivation and the valley of the Nile. Halted for the night at a village called Anjam, about nine miles distant from Luxor.

"You will see by this, that we took five days to cross the desert. It can be done much quicker, but not without inconvenience, and I do not think our stages could have been improved. We were always up at daylight, dressed and had a comfortable breakfast, and the camels all loaded by a little before nine o'clock; halted for half an hour on the road, and reached our ground in time to have our camels unloaded, and make preparations for dinner before dark. By nine o'clock we were all well disposed to retire to rest in our cots under a couple of blankets. The climate of the desert, though in the month of March, was decidedely cold; the thermometer at daylight standing as low as 37° on one occasion, but generally 40° to 45°, and when the north wind blew there was no heat even at noonday. I felt but little annoyance from the glare, my colored spectacles giving a delight-

ful relief. A Manila *salacoot* is invaluable; mine has been the admiration and wonder of all persons. I wear it sometimes at Cairo to the great amusement of the Turks.

"Having thus had the experience of crossing the desert I will give you the advantage of a few hints, which I noted down at the time. 1st. Examine well the tents which are provided for you, to see that they are easily pitched, with coverings and all perfect. We experienced much annoyance from neglecting this precaution. We were two parties, each of three persons, which is decidedly the best number, and had two tents, about 12 or 13 feet square; we found one accommodated us all, laying our beds on the ground, and used to send the other on before us. 2d. See that there is a sufficiency of camel drivers; especially that there be one for each riding camel: we ordered this number, but after starting, when too late to be remedied, found it had been neglected, and we had only eight drivers to more than thirty camels. One to three baggage camels, and one for each of our own, would make fourteen, which is sufficient. 3d. An ample supply of water in bottles; for the best spoils in the filthy skins which are used. Eighteen quart bottles are enough for each person, but not too much. 4th. If possible, provide yourself with a camel saddle at Bombay, or you will suffer from the animal's hump (I speak feelingly); if not, have a couple of large well stuffed cushions with a pair of common stirrups. 5th. Be provided with three copper-tinned cooking pots fitting in each other; a tea kettle holding about three quarts; and a frying pan for each party; a good cook, who has nothing else to attend to but the important avocations of his department, is very desirable; you can easily find such a man at Bombay, and let him be a Mussulman, and not a Portuguese. I say nothing about supplies of liquor and provisions; every one fits himself in that way according to his fancy. Good beer in abundance is invaluable after a day's march. Preserved soups and salmon also have their merits. Do not forget to provide yourself with a good common carpet, such as is used in a tent; one 14 feet square costs but thirty rupees and is extremely useful.

"As to Cairo I need say nothing about it, excepting that we have amused ourselves very well here for a week. I have of course ascended to the summit of the pyramid of Cheops, and dived into its centre. I was, I confess, disappointed; the only feeling was similar to what I experienced in the caves of Ellora: and a wonder why people would expend so much labour to so little purpose either useful or ornamental. The best view of the pyramids is when standing within twenty yards of their base; their gigantic size is then most apparent, and they really look like mountains of solid masonry. Nothing is easier than the ascent and descent; no aid whatever is requisite, though the Arabs are most annoying and troublesome in forcing their aid on you. It is very desirable to have a janissary with you from the consul, with a big stick, to prevent these annoyances at the pyramids, though I have never seen the least disposition to be uncivil among the natives in any part of Egypt. We were introduced to Mohammed Ali a few days ago; he is really a wonderful old man, and though he certainly

oppresses his country by the immense military force he maintains from so small a population, yet by the attention and encouragement he gives to the education of the rising generation, I feel convinced he will merit the name of a great man, and the regenerator of Egypt. He maintains at his own expense eighty public schools. At one near Cairo there were 1100 boys, who are fed, clothed, and lodged at his expense; besides which, they receive monthly pay according to their progress. There are higher schools of engineers, artillery, and cavalry.

"I have forgotten to give you a hint on two subjects both of some importance:—the money and the general climate of Egypt. The universal coin throughout all Egypt, Syria, Greece, and the whole of the Levant, is the piastre, which being usually a very base coin, the value of it is constantly varying. For instance, when at par, the value of the Austrian dollar, which at Bombay is about 6 per cent. inferior to the Spanish, is 15 paras: in intrinsic value it is said to be worth about 22. In Upper Egypt, we passed ours for 18; at Cairo, 19; and a fraction is readily given for it. The sovereign in commercial accounts is reckoned at 93; but in payments in the shops they take it readily at 95 piastres or 5 dollars. The Venetian zecchin passes for 44 or 44½; but is a bad coin for a traveler to bring with him as it generally either is, or is said to be, short in weight. Sovereigns and German dollars are the best money therefore; and it is worth while on passing Mocha or Jedda to inquire the rate of exchange there. We might have changed all our dollars there for 20 and 21 piastres. There are small gold coins of the country worth 4, 9, and 18 piastres, which are very convenient and always pass for their value. The following is the calculation made on exchange of money at the rate we paid for it at Bombay: If German dollars give 19 piastres; the zecchin should produce 46½ piasters; and the sovereign 100, which gives the advantage greatly in favor of dollars; the only objection is their cumbersome weight.

"As to climate I have never been more agreeably deceived. We were told that March in Egypt was hot and unpleasant. We have found the average of the thermometer at night 45° to 55°; and the day in the shade, 60° to 70° and 75°. On one or two occasions, it has risen to 80°, but that has been during a siroceo from the southwest. The plague has totally disappeared in Egypt, not having been known for the last nine years. This is also owing to the precautions adopted by the pacha, both in quarantine laws and the more important improvements of preserving cleanliness by a good police in the crowded towns."

I have now, Sir, given you as much information on this subject as I am in possession of myself, and if it should be considered by you as worthy of a place in your Repository, amidst other interesting and valuable papers which monthly appear in it, I need not add, much satisfaction will be derived, by your well-wisher and constant reader.

Macao, October 24th, 1831.

Art. V. *The Turks: their origin and early history; their migrations and conversion to the faith of Mohammed; their invasion of Persia, Hindostan, and the Grecian empire; capture of Constantinople, &c.*

In our last number we gave a brief account of the Huns; and noticed their origin and history, their emigrations, conquests, &c. We shall now take a survey of the Turks. Though the Huns overrun the fairest countries of Europe, introducing barbarism wherever they went, yet with the death of Attila they ceased to be the scourge of the western world. But the Turks, advancing with a slow but sure step from the frontiers of China, subverted the caliphate; and, having adopted the creed of the conquered, showed themselves the most inveterate enemies of the Christians, and the most staunch supporters of barbarism that ever trod upon the soil of Europe. That a wild hord of Asiatic nomades should subvert the ancient Byzantine empire, plant the crescent where formerly had stood the cross, and down to the present time maintain themselves in the possession of the most fertile provinces of Europe, is really a matter of astonishment. But it was the Lord of hosts that sent forth those ruthless bands to execute divine vengeance; and they are allowed to remain as a living monument of his severe, but righteous punishment. The same nation which bowed under the yoke of Chinese slavery, dictates to European princes, and soon the whole western world trembles at the invincible arms of the invaders.

The origin of the Turks may be obscurely traced to the Altai mountains. There they lived as slaves, working their own iron mines for their master, the great khan of the Geougen, until they learned to turn the swords, which they themselves had fabricated, against their proud and haughty oppressors. Roused by the eloquence of their chieftain, the bold and heroic Bertezena, they struggled hard for freedom. Their conquests must have followed in quick succession, for even as early as the time of the Han dynasties they became formidable to the Chinese. "Among their southern conquests, the most splendid was that of the white Huns, a polite and warlike people, who possessed the commercial cities of Bucharia and Samarcand, who had vanquished the Persian monarch, and carried their victorious arms along the banks, and perhaps to the mouth of the Indus. On the side of the west, the Turkish cavalry advanced to the lake Mæotis, and passed that lake on the ice. The khan who dwelt at the foot of mount Altai, issued his commands for the siege of Bosphorus, a city, the voluntary subject of Rome, and whose princes had formerly been the friends of Athens."—*see Gibbon.*

The Turks by their frequent excursions eastward, threatened the existence of the Chinese empire. But their territory growing too extensive by every new conquest, was at length divided amongst the principal leaders, and soon fell a prey to internal feuds and bloody wars. The Chinese at first drove them back with "golden lances,"

according to the invariable practice of the celestial empire, which considers gold and silver of greater efficacy in war, than steel or lead—"as is on record;" but as soon as the Turks were weakened by dissensions, the Chinese excited the vanquished tribes to resume their independence, and thus freed themselves from their dangerous neighbors.

The Turks were now necessarily driven to direct their conquests westward; but it was long before they could rally strength sufficient to embolden them to attack those fierce barbarians, who inhabited the plains of the Caspian, and the almost impenetrable recesses of the Caucasus. Their victory over the Ogors was decisive and complete; and as they pushed onward in their march, they heard with astonishment that farther westward there existed a weak but flourishing empire. This report excited the cupidity of the fierce but destitute barbarians; and they resolved to send thither an embassy. This expedition was aided by the prince of the Alani; and the embassadors, having crossed the Euxine, soon reached Constantinople, where they were admitted to an audience with Justinian. This wily prince directed their irresistible valor against the Sclavonic tribes, whom they repeatedly routed, and driving them from their retreats, pursued them into the very heart of Germany, "violating the law of nations and abusing the rights of victory." Some quarrels with the Persian monarch involved them in war, and being strengthened by a league with the Romans, they thus unwittingly contributed towards the ruin of Chosroes, the sworn enemy of the Byzantine empire. All their operations were directed from mount Altai; thither the Roman embassadors repaired, concluded a treaty, and beheld the spoils which had been amassed by these undaunted freebooters. The Grecian emperor, Heraclius, though opposing the victorious armies of Chosroes with great valor, saw his capital invaded by the Persians and Avars; and, almost at the mercy of his cruel enemies, he cemented an alliance with the Turks by the promising of his daughter in marriage to a chief. The civilized world was thus freed from further molestation, the Turks being either bound and restrained by the ties of friendship, or employed in venting their fury on surrounding tribes of savages. But the period of tranquillity was of very short duration; and these barbarians again appeared more formidable than ever, having adopted the sanguinary laws and usages of the false prophet.

About the year A. D. 850, the caliph Matassem established a body guard of Turks, who were either captives or slaves. By being initiated into the doctrines of Islamism, they lost none of their natural ferocity. Indulged in all their whims, and enjoying ease and plenty in voluptuous Bagdad, they fell upon the peaceful Arabs, and the slaughter was dreadful. By giving their whole support to an unprincipled individual, they became the umpires of the caliphate, and would have overthrown the whole government, if their force had not been weakened by foreign wars.

Meanwhile, their brethren who had been fortunate in their contest with the Persians before the Mohammedan era, gradually adopted

the Mohammedan creed, and extended their conquests in the northern provinces of Persia. With the overthrow of the dynasty of the Samanides, Mahmud the Gaznevide, the Turkish viceroy of the caliphs, extended his power in Persia and adopted the title of sultan. Inflamed with fanaticism, he dealt out destruction to the pagans of Hindostan; he aimed at the extirpation of Hindooism; no deserts nor mountains of Tibet or Cashmere could stop his victorious career; Delhi, Lahor, and Moultan had been carried, and he was advancing with his whole force against Sumnat, a famous temple of the Hindoos, on the promontory of Guzerat. The brahmins considering this place impregnable on account of its sanctity, bade defiance to the victorious Mahmud. He however stormed the temple, put to the sword 5000 of the defenders, and with an iron mace approached the principal idol. The brahmins offered him ten millions sterling to spare this darling object of their infatuation; his counselors advised Mahmud to apply the money to the relief of true believers, but he sternly replied; "your reasons are specious and strong, but never shall Mahmud appear in the eyes of posterity as a trafficker in idols." Then leveling a blow at the idol, it tottered, and disclosed an immense quantity of precious stones, hidden in the belly. This sufficiently explained the devotion of the brahmins, and the disinterestedness of Mahmud was remunerated by the title of guardian of the faith and fortune of Mohammed, with which the caliph honored him.

His life is remarkable for the most chivalrous exploits, and destructive wars against the infidels, and he gained greater renown than any Asiatic freebooter before him; his wisdom is likewise extolled: but one glaring vice, insatiable avarice, is said to have tainted his character. Yet he himself accelerated the downfall of his dynasty by calling in the aid of the kindred Turkoman tribes from Sogdonia, and enlisting them under his banners. Scarcely were his eyes closed in death, when these hords, though united to their masters by a common faith, broke out into open rebellion. In vain did the successor of Mahmud carry the war into the heart of Bucharia; the Turkomans under a prince of the house of the Seljuks drove their effeminate countrymen towards the Indus, and after a period of rapine and anarchy, established their empire on the ruins of the Persian monarchy. China, thus liberated from these implacable enemies, reposed at ease, whilst Europe and especially the Levant soon felt the dreadful scourge. As the caliphs at Bagdad of the house of Abbas, possessed only a shadow of their former authority, and were besides actuated by mortal hatred against the line of the Fatimites, who ruled over Egypt, they availed themselves of the aid of Togrul, the son of Seljuk, to suppress the rebellions which disturbed their dominions. By such means the Turks influenced the destiny of the once powerful caliphate, and with rapid strides approached the scene of their future conquests. Togrul died too soon to push his victories westward; but his son Alp Arslan, the valiant lion, burned with unquenchable zeal to recover from the Greeks those provinces, which during the weakness of the caliphate had been rescued from the Mohammedan yoke. The conquest of

the Georgian tribes of the Caucasus was effected after much resistance, about the year 1068. Armenia tamely submitted. The Asiatic provinces of the eastern empire were next overrun with his numerous hosts, but the Byzantine emperor, Romanus Diogenes, a soldier by profession, repeatedly routed the barbarians; till becoming too confident of victory, he was surrounded and taken prisoner by the enemy. A shameful treaty to which he acceded, gave the Turks an extensive tract of country, but they did not venture to push their victories in that quarter.

Alp Arslan was desirous to conquer his native country, and spread the terror of his arms to the frontiers of China. But a higher than human hand arrested him, and by means of a despised prisoner he was assassinated in the midst of his career, and died lamenting his folly, and the vanity of all sublunary things.

Malek shah, his son, achieved the conquest of Turkestan, after crushing a domestic faction. He was the most celebrated and powerful of the Seljak race. From the confines of China to the borders of Egypt he maintained sovereign sway: the nations willingly submitted to him. His reign was rigorous, and his constant movements through his dominions gave force to his laws and encouraged learning. We are astonished that their rage for proselytism did not prompt these barbarians to the invasion of China, which was in no state to resist their fanatic fury; but though they planted the crescent both in Hindostan and Anatolia, they lost sight of the myriads of Chinese idolaters. But we cannot pierce the dark vail with which God in his providence has covered this country; his ways are inscrutable, yet ever wise and adorable. At the death of Malek shah, his extensive dominions were divided into the Persian dynasty, the oldest and principal branch; and the three younger dynasties of Kerman, Syria, and Roum; of these, the empire of Roum, comprising Asia Minor, and that of Syria, claim our peculiar attention. The capital of the former was Nice; it became the terror of the enervated Greeks, and even aimed a decisive blow against Constantinople, when the emperor Alexis implored the assistance of the western world. Jerusalem having fallen to the share of the Syrian dynasty was no longer a resort for the peaceful pilgrim, who if he ventured so far as the holy sepulchre was treated by these inhuman foes of the cross with unheard of cruelty. The clamors for vengeance, joined to the intreaties of Alexis, prevailed on the western Christians to rescue the holy sepulchre from the grasp of the infidels, and to procure a respite for the weak Grecian emperors.

The crusaders appeared in Asia, and the invincible Turks met for the first time an enemy whose fanaticism and valor were superior to their own. Nice, as well as Jerusalem, fell into the hands of the Christians; the Turks retreated in dismay, but rallied under the standard of the commander of the faithful, and under Noureddin, a wise and valiant leader they reconquered Edessa. He reestablished his throne at Damascus, and became a dangerous neighbor to the Franks in Palestine. But his empire was in its turn overthrown by

a Kurd, the celebrated Saladin; the Turkish sultans at Iconium fought for existence, and their brethren in Persia were too much occupied to render them any effectual aid. With the overthrow of the crusaders, however, their power revived, and they began again to threaten Constantinople, when the resistless fury of the Mongols crossed all their hopes, and brought them to the brink of destruction. Though the line of the Seljuk dynasty perished, a swarm of Turkomans who had served under Gelaleddin, the sultan of Carizme, re-established the tottering empire. Their leader, Athman or Othman, was the founder of a line of princes which still occupy the throne of Stambul. The downfall of Constantinople so long delayed was now inevitable. The whole of Asia Minor, with six of the Apocalyptic churches, sunk under the sway of the Othmans. No fresh armies at this time poured forth from Europe to assist the trembling Greeks against those insolent conquerors. In vain did the Venetians and the various orders of knights try to avert the impending dangers; the Greeks themselves invited the Turks to the European shore in 1360, where the latter founded their throne at Adrianople, and thus sealed the doom of the Byzantine empire. Not content with the humiliation of the Greeks, Bajazet the sultan of Adrianople, routed the Hungarians and their French auxiliaries, and even threatened to invade and conquer both Germany and Italy. The Roman empire, which once held the whole civilized world in its grasp, was now confined to a small spot on the Propontis; the Turkish conquerors, leaving the weak and unprincipled Europeans in possession of Constantinople, desired only their abject humiliation.

The former proud capital of the world, though even then the theatre of civil dissensions, was again saved from ruin by victorious Timur, before whom the proud and yet unvanquished Bajazet was laid in the dust. The Turkish empire was nearly destroyed by the overwhelming forces of the Mongols; yet five sons of Bajazet survived, and still maintained their authority in different parts of their paternal inheritance. Manuel, the Grecian emperor, fomented their intestine quarrels, yet could not prevent Amurath from subjecting all the Turkish dominions to his sway. The siege of Constantinople in 1442 was the immediate consequence of this union. Animated by fanaticism, great numbers of Mohammedans flocked to the Turkish standard to share in the spoils of so rich a city; their attack was vigorous, but was as bravely repulsed, and the Turks paid dearly for having trusted a Mohammedan visionary who had promised them a certain victory. Twice the Byzantine emperors proposed an alliance with the western provinces of Europe, in order to save the wreck of a once mighty Christian empire; application was also made to the pope, and a reunion with the Latin church was readily agreed to; yet their whole preparations for defense consisted in idle promises of aid, while the hour of the judgment of God approached. But the Almighty prolonged their day of repentance. The Hungarians under Huniades routed the Turks in several engagements; the Albanian chief, Scanderberg, occupied the whole force of the foe of Christians,

and the dreadful storm was averted from Constantinople until the Hungarians in their turn were driven back, and Mohammed the second with a firm hand held the sceptre.

The Turks were now no longer those undisciplined hords, which invaded the Asiatic provinces. Aided by the military arts, imbued with an invincible ardor to maintain the conflict with the infidels, they were terrible in the field of battle. The crafty Mohammed amused the Greeks by solemn promises of lasting friendship, whilst he was carrying on his hostile preparations without interruption. Constantine Palæologus, the emperor, found himself on the brink of ruin, but like a Christian he addressed his enemy, saying: "Since neither oaths, nor treaty, nor submission can secure peace, pursue your impious warfare. My trust is in God alone; if it should please him to soften your heart, I shall rejoice in the happy change; if he delivers the city into your hands, I shall submit without a murmur to his holy will. But until the Judge of the earth shall pronounce between us, it is my duty to live and to die in the defense of my people." The siege of Constantinople commenced and was carried on with all that vigor which formed the prominent characteristic of Mohammed the 2d. The Turks prevailed, and the city was taken in 1453, where they maintain their ground to the present time. All Europe began to tremble before the common foe, whose arms were generally victorious; the Christians acknowledged in them a scourge from God. Hungaria, Poland, and Germany were alternately laid waste by these ferocious invaders, and a general prayer at that time inserted in the litany shows at once the dread and the devotion of the Christian world. But the season appointed by the Lord to curb their power of insolence has arrived; Turkey lies prostrate before the giant of the north, and acknowledges the independence of the most despised of its former vassals. The land of their ancestors also after many a hard struggle has been reduced by the Chinese to utter subjection, and the power of this indomitable nation is broken. They will rise no more, but will share in the blessings of the saving Gospel which they have so long indignantly rejected. Their history, even the little of it which is well known, is full of remarkable events, worthy of the profound study of the Christian philosopher. With the greater obstinacy they have contemned the Lord of glory, so with the deeper repentance and contrition will they bow before his cross.

Art. VI. *Comparison between the bamboo and the palm: description of the bamboo; varieties and cultivation; partiality of the Chinese for it; its uses; mode of manufacturing paper: description of the carna nut palm; and the uses to which it is applied.*

The bamboo and the palm appear to be designed by nature almost

exclusively for the use of those nations in whose soil they are found to grow. The many uses to which they are applied by the inhabitants of the countries where they are indigenous, cease to be found when they are transplanted into foreign climes. The hemp for ropes, the cotton for paper, and the wood for roofs, answer their purpose far better than those which are obtained from the cocoa nut, the bamboo, or the palm leaf. These plants seem to be particularly suited to the people, and the people have become attached to them. Both, however, are not found growing in the same country to any extent; the palm is found near the equator, and the bamboo on the borders of the torrid and temperate zones. There are but few uses to which the one is applied that the other is not: the bamboo, however, is not well calculated for making ropes or boats, nor is the palm fitted for the manufacture of paper. The numerous applications of both, we shall be better able to observe by a separate consideration of them.

The bamboo *(Bambusa arundinacea,)* is indigenous in all the southern countries of Asia, in the greater part of China, and in the West Indies. By long cultivation and care, it has become sufficiently hardy to grow as far north as Peking, and in all the central countries of this continent. By the Chinese, it is called *chuh*, and the character by which they represent this name enters into the composition of many of the more complicated characters of their language; in which cases the new character usually expresses some action or object connected with the use of the bamboo. The number of species is small compared with the wide diffusion of the plant, there being about ten only at present known. The bamboo occupies an intermediate station between the proper grasses and the more stately trees; in its internal structure showing its graminous affinities, while, by its size it appears to the observer as a tree. Like all the grasses, it receives its nourishment from the pith, and proceeds from the ground nearly as large as it ever is in diameter. This endogenous growth is admirably calculated to serve many of the purposes to which the bamboo is applied, where a hard, smooth surface is necessary. The popular description is as follows: "The bamboo has a hollow, round, shining and straight stem; grows to the height of about forty feet; nodes from 10 to 15 inches asunder, with thick, rough, hairy sheaths; the branches alternate, and proceeding from the root to the top; and small, entire, oval leaves." The branches ars usually cut off for some distance from the root by the cultivator. The varieties are numerous, but the differences between them are trifling. The long period, during which this plant has been cultivated in China, and the desire to procure new and singular kinds for the gardens of the wealthy, have produced many varieties. A Chinese botanist, in treating on this plant, observed in the beginning of his book, that he could not undertake so much as to name all the varieties, and would therefore confine himself to a consideration of *sixty-three* of the principal!

A few of the general differences which cultivation has made in the bamboo may be noticed. The diameter of the stem and its height are subject to considerable variation; but the former much more than

the latter. The usual height is between 40 and 50 feet; those which reach 60 or 70 feet are regarded as monsters. The diameter varies more than any other part; the common size is from one inch and a half to five; but they are seen as large as seven and eight inches. Some of the stems, near the roots, are sufficiently large to make vessels to measure grain; but such are not common. The Chinese herbalists give the following directions to increase the diameter: 'The gardener is to be careful to select the most vigorous plants, and those which have a healthy root; they must be transplanted free from all suckers, and with much care, that the growing be not retarded. The top of the shoot is to be cut off three or four inches above the highest knot, and the cavity filled with sulphur. For the first three years the suckers are cut down, to keep the root strong; but on the fourth year, they will sprout forth much increased in diameter above the first year's growth.' This mode is affirmed to be infallible. The distances between the joints is found to vary from four to six inches in some kinds, while in others it extends to four and five feet.

The color of the outside is not always yellow, but has been made to vary into chestnut, black, etc. The black bamboo is a favorite in the parterres and gardens of the rich. The process by which the color has been changed, from its natural yellow to a black, is unknown except to the Chinese. The outer surface is sometimes observed striated and roughened, instead of having the glossy appearance. There are also some small and delicate varieties which are esteemed by the Chinese horticulturalists for ornamenting the artificial rock work of their gardens. The wood of the bamboo is usually hard like horn, especially near the outer surface, but some are found in which the wood appears like an indurated pith, at all stages of their growth. The leaves do not usually exhibit much variety in form, but the color is sometimes seen passing into a bluish, reddish and an ashy hue. That singular vegetable calculus, *tabasheer*, which is found in the cavities between the joints of the bamboo, has been obtained from some parts of the province of Yunnan. In that province also a sweetish liquor is procured from the bamboo, which yields sugar by evaporation. But neither the tabasheer nor the fluid has been observed as frequently in China as in India; and those parts where they are found are near Hindostan. Some mention is also made of a bamboo which has a fragrance like the Brazil wood.

Many directions are laid down in the Chinese books concerning the cultivation of the bamboo. The culture varies according to the soil, the exposure and the variety. Generally, it requires a sandy soil, which the roots will easily penetrate. The banks of rivers, and newly drained marshes are well adapted to it, if the situation is raised two or three feet above the water; for the plant perishes if the roots touch the water. A northern exposure is to be avoided, but it will grow on spots where there is but little soil. The bamboo is propagated universally by suckers, for it seldom blossoms and still more rarely perfects its seeds. The autumn and spring are the most proper seasons of the year for planting the suckers, which yet can be done at

any time. The root of the sprout is separated from the parent root for a time before transplanting, that, as the Chinese say, it may be forced to seek its own sustenance. A portion of earth is taken up with the shoot, and the same exposure to the winds, and the same points of compass must be observed. These particulars, in the apprehension of the Chinese, materially affect the growth of the bamboo, who say, that if these be altered, a second revolution is added to that of transplanting. The new plants may need a little watering after they have been transplanted, but otherwise little or no care is bestowed upon them. Two or three years elapse before it throws out suckers in its turn, and the period allowed for a plantation to become ready to cut, is four or five years.

The inflorescence of the bamboo is similar to the grasses of the same natural family. The flowers are arranged in spikelets of five, and each branch has several spikelets. The seed is somewhat like that of wheat, but it has a black skin; it is farinaceous, and in times of scarcity is eaten by the poor. The Chinese have a proverb, that famine makes the bamboo to seed; which probably originated from the want of food at that time, and they were led to search more for edibles. The plantations of bamboo are cut down both in the spring and autumn. The practice recommended is, either to cut the whole down at once, or one fourth yearly. But this direction is not attended to much, as the proprietors cut the plant as there is a need for it, and the plantations are also cultivated for particular purposes. The winter is the most favorable season for cutting the bamboo, for at that time the wood is the hardest; the plant then ceases to grow, and the roots are better prepared to resist the exposure.

The partiality of the Chinese for the bamboo is so great, that it may justly be called their national plant. In selecting individuals for transplanting, reference is had to the size, form, color or any other quality that is desired, and according as these peculiarities are rare, the specimen is valued. By this predilection, the varieties become more determinate than they would otherwise be, if the plants were raised from the seed. The bamboo is placed in all those situations in which it can be used for effect; no garden or pleasure walk is destitute of it; the peculiar artificial rock work of the Chinese is rendered still more picturesque and natural by this plant, where it is often seen overhanging some mimic precipice, or rising up over a summer-house, affording both shade and profit. The emperor is said to have an officer about the palace, whose especial duty it is to attend to the bamboos in the imperial gardens. Small patches of them are to be seen on the banks of the Choo keäng; and they are to be found near almost every house of any considerable size. The banks of the rice fields are particularly adapted to their growth, and the roots of the bamboo also strengthen the bank against the force of the current. It is probable that among the varieties which are cultivated in China, there may be found several species on further investigation, but as yet our knowledge is limited to one only. The accompanying cut groups together the young sprouts of the bamboo just appearing above the

ground, the full grown plants, and one stem bearing flowers and seeds. It was designed and carved by natives, and is very similar to their mode of drawing the bamboo.

The many purposes to which the Chinese apply the bamboo are truly surprising. They press it into use on the water and on the land. In literature and confectionary; as well as in navigation and clothing, this useful plant is found necessary. Its services are required in building the house and in clothing its inmates; and it is indispensable in the school room and the police office. To the agriculturalist, the carpenter, and the seaman, this plant serves many useful purposes. The young and tender shoots of the bamboo are used as a vegetable for the table in different ways; if cut as soon as they appear above the ground, they are almost as tender and delicate as asparagus. They are white and palatable, and when in this state are used as pickles, as greens, as a sweetmeat, and as a medicine. The fondness for these young shoots is so general, that they are made articles of commerce, and are sent to the capital and all parts of the empire. They are cured by exposing them when fresh to steam and afterwards drying them. They often form a part in the feasts of the rich, and constitute an important article of diet for the priests. These young shoots are artificially cultivated during the most part of the year. All classes use the pickle as a relish with rice and other vegetable dishes.

The manufacture of paper consumes great quantities of this plant. The stalks are cut near the ground and then sorted into parcels according to the age, and tied up into small bundles. The younger the bamboo, the better is the quality of the paper which is made of it. The bundles are thrown in a reservoir of mud and water, and buried in the ooze for about a fortnight to soften them. They are then taken out, cut into pieces of a proper length, and put into mortars

with a little water, and pounded to a pulp with large wooden pestles. This semifluid mass, after being cleansed of the coarsest parts, is put into a large tub of water, and additions of the bamboo are made until the whole becomes of sufficient consistence to make paper. Then a workman takes up a sheet with a mould of the proper dimensions, the bottom of which is constructed of bamboo cut into small slips made smooth and round like wire. The pulp is continually agitated by other hands, while one is taking up the sheets, which are carefully taken off, and laid upon smooth tables to dry. According to others, it is dried by placing the newly made sheets upon a heated wall, and rubbing them with brushes till dry. This paper is unfit for writing upon with liquid ink, and is of a yellowish color. The Chinese size it by dipping the sheets into a solution of fish-glue and alum, either during or after the first process of making it. The paper intended for the use of the Chinese requires little or no size, for their ink used with brushes, and is very thick. The fine paper intended for letters, is polished after sizing by rubbing it with smooth stones. The sheets are usually three feet and a half in length and two in breadth. The paper made in the northern provinces, called Nanking paper, is considerably whiter than that made at the south, and from its texture appears as if there was cotton used in its manufacture. It has been said that the Chinese use the mulberry in making paper, but of this we are not certain. The paper is put up in packages like cloth, with the maker's advertisement written on the edges of the sheets. The vender has it prepared for his different customers as they wish.

The roots of the bamboo are employed by the Chinese in making grotesque images; the gnarled and crooked pieces, are easily wrought, with the aid of a little fancy, into the shapes of men, animals, &c. The divisions of the joints are formed of only one or two of the innermost laminæ growing crosswise, and are easily removed. These divisions being taken out, the tube forms excellent water pipes, defended from injury, if laid under ground, by the hard exterior. Those which are very straight have been used for astronomical instruments. Vessels for holding water, buckets, and measures of capacity are made of those joints which are of sufficient diameter. A large, hollow piece is tied to the backs of the children living in the boats, which buoys them up till aid arrives, if they chance to fall overboard. The lightness of the bamboo, compared with its length and diameter, fits it admirably for tracking poles, for supporters of the mat sails of the Chinese, for roofs, and for poles on which to carry burdens. A frame of four bamboos is made, which the Chinese sailors use as a life preserver at sea. It is made four square, and in cases of danger is fastened to the body under the arms.

The manufacture of chairs, stools, tables, and boxes from the bamboo gives employment to many laborers. Fences are usually constructed of the bamboo, and the minor uses of the poles are almost innumerable. Mats of different degrees of fineness are manufactured from the long internodes. A cheap covering for boats, houses and

sheds is made of the wide slips of this plant; the joints are first softened by water, and then the whole piece is cut up into slips of different sizes for mats. Ropes are also made from the small twigs, but they are not adapted to long use. The simple instruments of the farmer, as sacks, wheel-barrows, and water wheels, are made of the bamboo. Grosier says that the leaves are made into a kind of rain cloak, by sewing them together in one direction; the rain falls off as from a roof. The leaves are used to thatch the houses of the poor, manure the soil, and line the chests of tea. Hats and umbreilas are made of bamboo to a great amount. Lampwicks are made of the pith of the young plants, which are, however, ill adapted to that use. The handles of the writing pencils, arrows, pikes and spears, and also scaffolds and baskets are formed of different parts. In ancient times, before the discovery of paper, the large bamboos were split and flattened by means of water and heat, and the sides attached to each other by wires; in this state, they were used instead of scrolls and books. Upon the smooth, hard surface, figures are now carved, which are much more delicate and beautiful than upon ivory. Incrustations of gold and silver are put over these, and the appearance is elegant. The cuticle is of sufficient hardness to produce fire by friction. Much skill and taste is shown in the manufacture of fans, which are an indispensable article to every Chinese; the work sometimes bestowed upon a single one is sufficient to give employment to a laborer for weeks. The tubes of tobacco pipes are almost universally made of the bamboo; as are also a great portion of the walking canes which are exported to western countries. Finally, the bamboo is used by the government of China as one of the most efficient means of maintaining order and enforcing obedience. It is applied to the backs of offenders in cases of small delinquency, and different sizes of the plants are adapted to the several grades of crime. So established has this mode of punishment become by long usage, that the term *bambooing* is equivalent to the sentence inflicted for minor crimes.

The palms are a family of plants so extensively diffused, that were we to compare the whole of them with the bamboo, the advantage, in regard to their numerous and important uses, would most evidently be in favor of the former. Perhaps there is no tree more useful than the date palm. The inhabitants of the marshy plains near the river Oronoke, in South America, have their dwellings suspended from the top of the palms, and derive a good portion of their subsistence from the fruit. The number of genera of the palms already known, exceeds that of the species of the bamboo; and the former are dispersed over the four quarters of the globe. Were we to select a particular genus to compare with the bamboo, that one, of which the cocoa nut palm is the type, would be the most proper. This palm is employed by the natives of those countries in which it grows, to supply many of their most necessary wants; and these wants are so similar to those which the Chinese gratify by the use of the bam-

boo, that we are almost insensibly led to compare the two together. The contiguity of their localities also induces us to observe more particularly these two plants in connection with each other.

The cocoa nut palm *(Cocos nucifera,)* is indigenous in the southern parts of Asia, and in the islands of the Indian archipelago. It is raised from the seed, and, by cultivation and care, produces fruit in four or five years; but in its natural state, the tree does not bear under eight or ten. The trunk rises to the height of eighty feet, and is surmounted with a tuft of large, radiating leaves, which gives the plant an unique appearance, and far surpassing that of other trees in majesty. The interior of the trunk is composed of hard and strong fibres which are arranged in fascicles; the centre, like most monocotyledonous plants, is softer than the wood near the outside. The exterior is covered with the cicatrices of the fallen leaves, which make the surface of the stem rough. There are no branches, but the long, pinnated leaves serve in their stead; these are from fifteen to twenty feet in length, and are supported beneath by a reticulated substance; the midrib is strong and keel-shaped. New leaves are continually coming up from the centre of the tuft to supply the place of the old ones as fast as they fall off; the tuft of new leaves is called the cabbage of the palm.

The fructification of the palm is arranged by threes, or the multiples of that number. The plant has six stamens; the nut is three-sided, and there are three divisions to the calyx and corol. The flowers are enclosed in a sheath when they first appear; but as they become more mature, this sheath withers and the flowers open. The tufts of flowers, to the number of eight or ten, proceed from the top of the tree; and there are ten or twelve flowers in a sheath. Soon after the flowers have expanded, the male parts gradually fall off, leaving the embryo fruit. The nut usually comes to maturity in six or eight months, and when ripe falls off with the least agitation. It is about the size of a man's head; the rind is green when fresh, but it soon dries, and is then of a brown color. Within the fibrous husk is the nut, with a black shell of great firmness. The nut at first is full of a sweetish, limpid liquor, which gradually deposits that white, firm and oily substance, called the kernel of the cocoa nut. In proportion as the nut grows old, the shell hardens and the liquor diminishes, till at last it is entirely absorbed by the albuminous, milky kernel. The seacoast is not unfavorable to the growth of the cocoa nut palm, and it is found on most of the islands which are in the Pacific and Indian oceans, as well as in the southern parts of Asia, and central countries of South America.

"The whole family of palms are, without doubt, the most interesting in the vegetable kingdom, if we consider the majestic aspect of their towering stems, crowned by a still more gigantic foliage; the character of grandeur which they impress upon the landscapes of the countries which they inhabit; or, their immense value to mankind, as affording food and raiment, and numerous objects of economical importance." These several particulars of beauty and use, the cocoa

nut palm possesses in a great degree. It forms one of the most beautiful objects seen in an eastern landscape, rearing its coronal of long, pinnated leaves far above the surrounding trees. This stately and imposing appearance of the palm is very different from the delicacy and grace which characterize the bamboo. The former is contemplated with feelings approaching to awe, while the latter is regarded with pleasure for its easy and graceful pliancy. The consideration of the various uses to which the several parts of the cocoa nut palm are applied, will show us some applications peculiar to it, and some which it has in common with the bamboo.

The root is sometimes masticated instead of the areca nut; and of the small fibres, baskets are made in Brazil. The trunk is composed of longitudinal fibres, soft in the centre, but hard as horn itself near the outside. That part of the outer surface near the root is sufficiently hard to receive a beautiful polish, when it resembles agate. This case of the stem, as it has been well called, is made into drums, and used in the constructions of huts. Rude boats are also made from the trunk by scooping out the interior. The boards made from the wood are at first spongy, but afterwards become hard. Posts and rafters for buildings are likewise constructed from it. The nut is one of the most useful parts of the plant. The fibrous husk, which envelopes the nut an inch or more in thickness, furnishes the material of which the natives make their cordage. The small lines made of it, known under the term of *cinet*, possess great strength. Cables are made of it with great skill; and in the estimation of Dr. Roxburgh, it is the best material in use for them on account of its elasticity and strength. These ropes, called *coir* ropes, together with the dried husks, form important articles of commerce between the islands of the archipelago and the continent. The Chinese junks usually carry a supply of the latter to fill up any deficiency in their rigging; the Arabian vessels, trading to Jedda have their cordage made of the cocoa nut. The husk is also manufactured into a coarse sail cloth, and is applied to scouring floors and polishing furniture. The shell is employed in the making of domestic utensils, as bowls, cups, and lamps. It is susceptible also of being carved, and the work is not destitute of a finish and elegance. The kernel has a pleasant taste and is eaten by all classes wherever the tree grows, but from its oily qualities is rather indigestible. It furnishes oil by expression, which is used extensively for lamps, and to some extent in cooking; it is a constituent of soaps, and forms an article of commerce under the name of palm oil. To extract the oil, the kernel is scooped from the shell in thin slices, and put into troughs to drain; it is then poured into vessels and corked up for use. The refuse which is left after the oil has been extracted, is given to swine and poultry, which eat it with avidity. The fluid within the nut, called the milk of the cocoa nut, is well known to every one who has seen the cocoa nut. It is one of the most grateful, cooling, and harmless beverages known, and seems to have been particularly designed for tropical climes. The leaves furnish materials for thatching the habitations of the natives, and for making mats, which

are used as carpets and matrasses. The reticulated support at the base of the leaf is made into cradles, and, as some say, into a coarse cloth. The midrib serves for oars, paddles, fences, warlike weapons, and many similar purposes. When the leaflets are reduced to fine fibres, a very beautiful and costly carpeting is made for the use of the higher classes of natives; the coarse fibres are employed in the construction of brooms, baskets, and such like articles. The leaves are also used for writing; they make excellent torches; and potash in abundance is obtained from their ashes.

The terminal bud is sometimes cut off and used for food; it is said to be more delicate than brocoli cabbage, which it resembles. It is so costly, however, that it is seldom procured, for when the young leaves are cut off, the pith is exposed and the tree dies. The juice which flows from the wounded sheaths of the flowers, is a very grateful and cooling beverage, as well as a gently aperient medicine. This juice is obtained by making an incision into the sheaths, and fixing pots to catch the liquor as it flows out; these pots are placed there in the evening and removed in the morning before the sun has had any effect upon it. This is sold in the bazars under the name of toddy, and is eagerly sought for by every one. In appearance and consistence it is like water, and is an excellent substitute for yeast. It is also obtained by boring the tree, and gathering it as often as it is needed for use. After the toddy has been kept a few hours, it begins to ferment, acquires a sharp taste, and a slight intoxicating quality. By distillation, the toddy yields the spirituous liquor called arrack, which is so much drunk by the lowest classes in the southern countries of Asia, and the Indian archipelago. The intoxicating and pernicious properties of the arrack obtained from the toddy, are increased by the addition of rice and molasses, either of which yields a more spirituous liquor than the juice of the palm. The arrack manufactured at Goa is the sweetest, and is considered the purest; but that which is called Batavian arrack, contains only about five or six hundredths of toddy. The juice of the palm is sweet, and by boiling yields a coarse sugar, called *jaggery*. Great quantities of this article are consumed by the inhabitants of the Indian islands, and of the neighboring continent. By fermentation, the toddy yields an agreeable wine called palm wine, which has none of the pernicious qualities of arrack. Those trees from which the juice is taken, do not yield any fruit. Thus it will appear that this vegetable affords wine, oil, spirit, flour (by grinding the kernel), sugar, thread, household utensils, weapons, food and habitations. The peculiar products of the date palm, *Phœnix dactylifera*, and the sago palm, *Sagus Rumphii*, are not found on the cocoa nut palm; the three together would afford sufficient sustenance, clothing and habitations to keep alive the inhabitants of the countries in which they grow.

ART. VII. *A funeral sermon, occasioned by the death of the right honorable William-John, lord Napier, his Britannic majesty's chief superintendent in China.* Preached at Canton, on Lord's day, the 26th instant, by the reverend E. C. BRIDGMAN.

[I would here advertise the reader that a few slight alterations have been made in the discourse since it was preached: yet still, it is not without much hesitation that it is laid before the readers of the Repository. It was written with much haste, and while numerous other duties were pressing upon me; but the melancholy and afflictive providence which occasioned it, seemed to forbid silence; and very glad should I have been, if an abler pen than mine had performed this solemn task. I have aimed carefully at a plain and simple exhibition of the truth; and in whatever degree the discourse shall serve, by the blessing of God, to induce those who heard, or those who may read it, to prepare themselves for the last conflict, for a victory over death, and a crown of glory, in the same degree the object of its publication will be accomplished. E. C. B.]

Let me die the death of the righteous, and let my last end be like his. NUMBERS XXIII, 10.

SHORT and precarious is human life. One generation after another appears on the stage of action, engages for a little time in these busy scenes, and is quickly hurried off by the messengers of Death. Then rank, riches, friends are all of no avail; and naught but righteousness is valuable; the crowns of the Cæsars and the gold of Ophir are worthless; all the honors, the gaieties, and the pleasures of this world are swept away; and the disembodied spirit ascends to God who gave it, and by the same omnipotent hand which formed it, but in a manner not revealed to us, is introduced into that state where the righteous shall be righteous still; or to that where the unholy shall remain forever alien from God and glory.

The repeated instances of death, which have occurred in our limited community during the last few months, address to us, my hearers, solemn admonition, warning us to be also ready; 'for in such an hour as ye think not, the Son of man cometh;' in such a time as we do not anticipate the awful event, we shall be called from the active scenes of this life, our only state of probation, and shall be hurried away to the awards, the endless bliss or the endless woe, of the life to come. Very recently we saw one of the youngest of the foreign residents, who seemed the picture of health and buoyant with hopes of long life, suddenly arrested, and in a few short hours numbered with the great congregation of the dead. Equally sudden, and scarcely less unexpected, was the departure of one, who during a period of nearly twenty-seven years, enjoyed almost uninterrupted health; and even after the signs of fatal disease warned him and his friends of the fast approaching hour of dissolution, fond hopes were cherished that his life would be prolonged to a good old age, and the result of his long acquaintance with the Chinese prove, in an eventful crisis, of peculiar advantage, both to his own country and to this.

Familiar with the language, habits, manners, customs, and laws of this people, Dr. Morrison seemed eminently fitted to be a counselor in aught that regarded the relations of this with the other nations of the earth. But these anticipations, cherished the most fondly by those who knew him best, were all blighted in an hour. And while the recollections of his last moments were fresh in our minds, another summons came forth and took from the midst of us one, who of all seemed to enjoy the fairest prospect of health, and the last of all who could be spared from the society and the station which he held. But who can fathom the deep things of God! In each of the events to which I have alluded, friends would have wished it otherwise than it has been: and could the most assiduous care of physicians, or the anxious solicitude and prayers of relations and friends have retained the 'vital spark,' then surely we should not have been called to the solemities of this mournful occasion. It is indeed a dark and mysterious dispensation of God's providence, which has removed from us the right honorable lord Napier; yet we know that it is all right; and we bow with submission, and say, "Not our wills, O God, but thine be done."

It is not my intention to dwell long on the personal character of the individual, whose sudden removal from this life we now deplore. Three short months have scarcely elapsed, since he arrived here, a perfect stranger to us all. The new and very arduous duties which at once devolved upon him, left to him very little time for the kindly offices and formalities of society. Moreover, the sickness which so soon attacked him, not only deprived his friends of the opportunity of enjoying with him his leisure moments, but in a few days extinguished the hope of his restoration to health. Let, therefore, a very brief narration of the principal circumstances of his life suffice for this occasion; and if any apology is needed for an allusion to his early history and that of his family, it must be found in a wish to gratify those who now hear me, and to place before their minds the example of men who have combined great proficiency in science, with an ardent love of the study of the Sacred Scriptures and the performance of the delightful duties of our holy religion.

The right honorable William-John Napier, baron Napier of Merchistoun, baronet of Nova Scotia, and captain in the royal navy, was descended from John Napier, the author of logarithms. That celebrated scholar, after completing his studies at the university of St. Andrews and making the tour of Europe, sought retirement and devoted his life to the study of the Holy Scriptures and of mathematics. He died in 1617. Ten years subsequently to that date, his son and heir, sir Archibald Napier, was raised to the peerage; and for the the decided part which he took in favor of the royal cause, was imprisoned by the covenanters. Francis, lord Napier, father of the deceased, sat fifteen years as lord high commisioner in the general assembly of the church of Scotland: this, considering that his lordship was an Episcopalian, was not less a proof of the high respectability of the nobleman, than of the liberality of the general assembly. The

late William-John, ninth lord, was born on the 13th of October, 1786. His parents were both exemplary; and he enjoyed in the home of his youth the best example, both moral and religious. At the age of eight years, he was sent to school in the north of England; where, at two different seminaries, he continued till the age of fourteen. He was then removed to the neighborhood of Edinburgh, where he attended the university, and was boarded at Duddingstone with a clergyman of highly accomplished character. It was his father's wish that he should go to India, where he enjoyed every prospect of rapid advancement. His own inclination, however, was bent on a different course; and when he had arrived at the age of sixteen, he entered as midshipman with his father's consent, on board one of his majesty's ships on the North Sea station. He bore a part in the memorable scenes of Trafalgar; and was with lord Cochrane during the period of his most brilliant achievements. *Ready, aye ready*, was the motto of his family, and he acted accordingly. He was always found at his post, ready and faithful in the performance of his part in every scene of danger. Once, while serving on board the Imperieuse, he received a slight wound, a ball having passed through his ear and grazed his cheek; but as soon as the wound was dressed he returned to his duty. He was devotedly fond of a seafaring life, was early and rapidly promoted in the naval service, and did not retire from it till the peace of 1815.

Notwithstanding the ardor with which he performed the duties, and perfected himself in the scientific branches of his favorite profession, his thoughts at length turned to the enjoyment of domestic life, from which during his whole naval career he had been entirely excluded, with the exception of a few weeks. He now spent a short time at the university of Edinburgh. And in 1816 he married and retired to a remote and uncultivated property belonging to his family in Selkirkshire, where he resided most of the time for eight years. During that period of his life, little is known to the world concerning him, except that he was ardently and constantly engaged in endeavoring, by every means in his power, to benefit the tenants of his paternal estates, as well as all those who were around him. He attended much, and personally, to the wants of the peasantry, building them cottages and encouraging them in education. In these delightful labors, his efforts were bounded only by his means of doing good; and even when his means failed, there was ever some kind word, some small token, or some ready plan, to show them the interest which he felt in their welfare.

He succeeded his father in 1823. In the following year he was again called to the duties of his profession, and was about two and a half years on the South American station, in the command of his majesty's ship Diamond. Previous, however, to his going to sea in 1824, he was chosen one of the sixteen representative peers of Scotland, and was reelected during the period of his service abroad. He returned to Scotland in 1827; and, until near the end of 1833, resided chiefly on his estate of Thirlestane, except when engaged in his parliamentary duties, or in attending personally on his present ma

jesty, William IV. When called to act among the legislators of his country, he showed himself the decided friend of reform and catholic emancipation; and he lost his seat in parliament in consequence of having voted in favor of the former question. In all his measures, his conduct was marked by great frankness and magnanimity. During his parliamentary career, in the course of a debate on the abolition of slavery, he introduced a motion for the appointment of commissioners, from both houses of parliament, to proceed to the West Indies and make personal examination in regard to the condition of the slaves; and his lordship, fearing that the unhealthiness of the climate might be urged as a difficulty in carrying the measure into execution, volunteered himself to proceed as commissioner from the upper house. For the good of his country, and his fellow-men, he seemed ready at all times to encounter any difficulty and to sacrifice aught that he possessed, not excepting his own property and life.

His general information was extensive. His peculiar turn of mind, like that of his illustrious ancestor, John Napier, led him to the study of mathematics and of the lively oracles of God. He took a peculiar interest in the erecting of the Edinburgh observatory; and was president of the astronomical society of that city. He was not deeply read in works of theology; but *he was deeply read in his Bible.* His views respecting divine subjects were clear, simple, and scriptural. In matters of religion, as well as in regard to all other subjects, he thought and acted for himself, unbiased by the opinions of other men. His ancestors were all pious and devoted royalists; and in their religious worship they followed the episcopal order, for which he ever had a high respect: but in his own he adopted the forms of the Presbyterian church. He had an humble opinion of himself, and a charitable one of all mankind. The prevailing features of his character were remarkable benevolence and liberality united with great decision and energy of mind. He was exceedingly careful in the discharge of all his duties; and in a degree, not less eminent than pleasing, seemed ever the most anxious to discharge those moral and religious obligations which he owed to his fellow-men and to his God. Under the influence of such opinions and views, it was not strange that the intellectual and moral improvement of mankind was a subject that often occupied his thoughts. Accordingly, on his appointment to China,—than which, perhaps, none in the world could involve more important interests, and on which he at once centered all his ambition,—we find him immediately, after giving the special objects of his mission the first place in his thoughts, looking forward to the gradual extension of commerce and a free and well regulated intercourse with China, and, through such means, to the gradual diffusion of knowledge, the removal of prejudice, the overthrow of idolatry, and the complete triumph of pure Christianity.

And little did we anticipate that he was so soon to be removed from the new scene of his labors. Suddenly, however, as the fatal hour approached, he was not, we trust, taken by surprise. No doubt that his mind often reached forward to the goal to which he was so

rapidly hastening. Sometimes he used to speak of scenes beyond the grave; but, even when it was evident that he must soon put off his earthly tabernacle, he said nothing concerning how or where *it* should find a resting place. Spiritual and eternal things engrossed his thoughts. And in the last hours of his life, it was pleasing to observe with what readiness and confidence his mind turned to the only true source of support and consolation. And if he did not enjoy all that assurance which is sometimes vouchsafed to those who fall asleep in Jesus, yet he was able to resign himself with great composure to the care of his almighty Father. He knew where to look for help; and again and again he said, "I know that my Redeemer liveth." His views of his own unworthiness in the sight of God, were very striking; his own righteousness and merits all seemed to him as nothing, and less than nothing; and he sought only for the pure and spotless robes of Christ's righteousness. The great truths of the Holy Scriptures, which he had so often and so fondly pondered in the season of health, yielded him rich consolation in the last days and moments of his life. About an hour before he expired, he cast his eye upon the dial of his watch, and seemed conscious that the time for his departure had arrived, and in feeble and broken accents uttered his last words, indicating more clearly than ever before, his hope and confidence in God. He then, after a few minutes, and without a struggle or a groan, ceased to breathe.

Such, my dear hearers, was the end of him whose death we now mourn; and such, so far as those around him could observe, were the feelings and expressions of his last hours. We do not know the secrets of man's heart; they are with God, reserved for the disclosures of the last great day. As the life and death of the deceased bore the striking marks of real goodness and true piety, we may, and we do indulge the pleasing hope that he is now participating in the exalted blessedness of those who bow and adore before the King of glory.

In attempting to portray the character of a righteous man—one whom we may imitate in every respect,—we must not take for our pattern any merely human person; nor must we draw the rules for the regulation of his conduct from our own maxims or our own views of what is right, irrespective of revelation. Exercise our own reason and judgment we must; but to look for infallible rectitude here, were exceedingly unwise. As the offspring of the high and holy ONE, and among those to whom he has graciously given a *sure* word of prophecy, it is our bounden duty to be perfect even as our Father in heaven is perfect; and if we fail in this, then there will be occasion for repentance, reformation, and more strong endeavors to rise to the high standard: but as Jesus Christ, notwithstanding his divine nature, was in all respects fashioned like unto ourselves, he is to be taken for our pattern,—and he is a *perfect* pattern. His mission, as he came down from the court of his heavenly Father, was indeed most peculiar: none but the mind of infinite wisdom could have devised, and none but omnipotent power could have carried into execution, such a wonderful plan; and if we do not now comprehend it in all its parts

and in all its relations, yet cold indeed must be our hearts if we do not adore the matchless love and mercy which are evidently revealed in it;—particularly in his giving us (in connection with the other great objects of the mission,) a complete pattern for our imitation. For in all things, sin only excepted, he was like one of us. Often was he tempted, tried, and afflicted. He was a man of sorrows, and acquainted with grief. And over the remains of departed friends, even when he was about to restore them to life, "Jesus wept." In all the temper of his heart, therefore, and in his words and actions, we have in him a perfect pattern, a complete guide.

If, then, we would covet the best gifts—the white robes of Christ's righteousness, and the heavenly treasures that fail not,—let us look to the great Captain of our salvation; and whatsoever we find him to have been, such in all things let us be. Was he holy and harmless? Was he meek and gentle? Did he go about doing good? To the sick and the afflicted, to the naked and the hungry, and to the poor and the despised, did he administer comfort and support? Was he careful to observe and do all the things written in the book of the law? Was he wont to join those who went joyfully up to the house of the Lord to worship in the public assembly? Did the social circle and the closet witness his devotions? Was his a life of spotless purity and perfect blamelessness? Did he hallow the Sabbath day, forgive his enemies, and even become poor that we through his poverty might become rich? Oh, how amiable, how lovely, how convincing, and how animating is our Savior's example! How loudly, and how imperiously too, does his conduct preach to us! Let it never be said, let the thought never be cherished in the heart, that we cannot be the followers of our divine Redeemer; for if so, then never can we be the partakers of his redemption, or of his righteousness, or of his eternal glory and blessedness? In short, there is no grace or virtue, benevolence or charity, which a perfectly innocent being could, in his own person, exhibit for the imitation of sinners like ourselves, which is not beautifully exemplified in his life.

If, therefore, we would *die* the death of the righteous, and like him inherit a glorious immortality, then must we *live* the life of the righteous man. This is not a subject for vain speculation; but a plain matter for serious thought and careful calculation. A thoughtless, reckless life, or one of mere formality or vain hypocrisy, will lead to inevitable ruin. As well may we think of reaching the stars by delving to the centre of the earth, as of gaining heaven without a pious and godly life. Without holiness we can never dwell with God; and holiness cannot be obtained when death has laid his cold hands upon us; if, therefore, we defer repentance till we have reached that dread hour, then our eternal doom will be as awful as our lives have been sinful. And here let it be borne in mind, that righteousness will not only not diminish any of the substantial joys and comforts of this life, but, on the contrary, will yield its possessor peace and happiness which this world cannot afford, and which, blessed be God, it can never take away.

It is a very solemn thing to leave this world and go into eternity; and when we see our friends expire, or, as is oftener the case with us in this place, when we hear of their decease, we then *feel* that it *is* a solemn thing to die; and even the thought of entering that 'undiscovered country from whose bourne no traveler returns,' often makes the gay and the thoughtless sad, and for a moment turns their attention to the scenes of eternity. But death, so far as we can discover, will make no radical change in our moral character; it is not on death, therefore, but on *life*, on these few fleeting moments, that our eternal bliss or woe depends. Only let us be clothed with the righteousness of Christ, 'let but his grace our hearts renew,' and death will lose its sting and the grave its victory.

Happy, thrice happy, then, are all those who, knowing the will of the Lord, keep his commandments and walk in all his statutes and ordinances; yes, happy shall they be in life, happy in death, and happy in eternity: "even so saith the Spirit, for they rest from their labors." But; "and if the *righteous* scarcely be saved, where shall the ungodly and the sinner appear." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Does any one need motives to induce him to live a holy and a righteous life, to seek first the kingdom of God and his righteousness? Is there any such one in this assembly? If so, then bear with me, my hearer, while I earnestly entreat you to think again of the bliss and the songs of heaven, and of the misery and the wailings of the prisoners in despair, and urge you to estimate, *if you can*, what it will profit you if you gain the whole world and lose your own soul. And if none of these things move you: if neither the example nor the commands of our Savior; the full glories of the upper world nor the flames of the bottomless pit, nor yet even these solemn and afflictive dispensations of God's providence, can wake you to righteousness, then in vain do I raise my feeble voice of entreaty: "but know thou, that for all these things God will bring thee into judgment." And if, after all, you *will* persist in remaining unreconciled to God, and *choose* to live in your sins, say not that you were never warned to flee from the wrath to come. Even to-day after so long a time, life and death are set before you. The way of wisdom, which is the way of peace and pleasantness, though straight and narrow, opens before you on the one hand; and on the other, is the way of sin and folly, which is indeed broad and easy, and many, it is true, walk therein, but it will lead you down to hell. Which of these two ways will you choose? In one of them you must walk; nay, in one of them you are now traveling to eternity: is it the way which leads to life? Whatever is done, whatever we have to do for eternity, must be done quickly; for death will soon overtake us; and there is no work, nor device, nor knowledge, nor wisdom, in the grave whither we are hastening.

There seems to be a natural disposition in man, even when rushing on towards danger, to shut it out from his view; this is particularly

the case in regard to that danger which relates to our condition in the world to come. The folly, nay, the madness of this conduct none will deny: but it is not easy to overcome the propensity to it. Yet it must be overcome, or we are lost. The heart *is* deceitful and desperately wicked; and men choose darkness rather than light. They refuse to receive the whole truth, to look at all their danger, and to use the means which God has given them to escape from it. Riches, honors, and emoluments, cannot be gained without means and effort. So in like manner, to secure the salvation of the soul, and an inheritance among the redeemed, means must be used; and *that man*, who neglects the use of means, such as God has appointed and deigns to bless, dishonors his Maker and *destroys his own soul.* The great plan of our redemption is fraught with divine love and mercy; and the chief object of our being, is to honor God, by securing in his own appointed way, the redemption and salvation of our own souls, and the souls of our fellow-men. But this cannot be done without effort. While, therefore, we should strive first to make our own calling and election sure, we should not fail, at the same time, to use our utmost endeavors to promote the present and eternal welfare of all men.

Here, I would bring to view the important declaration of Holy Writ, that our salvation is by grace through faith in Jesus Christ; "for there is no other name under heaven given among men whereby we must be saved." Yet how unavailing will this great salvation be to those who have never heard the gospel—'the glad tidings of a Savior's righteousness.' Though Christ died for the sins of the whole world; and through faith in his name forgiveness is offered to all men, and will be obtained by all who exercise repentance towards God; yet how can men seek for the righteousness of one of whom they have not heard, and in whom they believe not? Many, there is reason to fear, who hear the gospel, will never believe in Jesus and obtain the salvation of their souls. And though it is certain that God will not do injustice to any of his creatures, yet I know not how any one who is ignorant of the true God and Savior, can obtain deliverance from the thralldom of sin and death. Precious in the sight of the Lord is the death of his saints. Of all the scenes on earth, none, it seems to me, is more glorious and truly sublime than the last trial of the good man, when in the dark valley single-handed he meets the King of terrors, and triumphantly exclaims, "O Death, where is thy sting! O Grave, where is thy victory!" But how unlike the death of a true Christian must he that of those millions around us, who have never heard of a Savior's righteousness? What dark forebodings must they feel, when all the visions of this life are closed up around them! Before them, all is one dark, cheerless unknown. No rod, nor staff comforts them. No hope of pure and immortal blessedness cheers them. Indeed, a large part of the inhabitants of this land deny the immortality of the soul; others believe in its transmigration; while not one in a hundred, and probably not one in ten thousand, has any just idea of its capacities for an endless existence in the world to come. And is such darkness to brood over this land for ever. No; for the

time will come,—may it come quickly,—when the gospel shall be published to every creature, and *righteousness shall fill the whole earth:* the mouth of the Lord hath spoken it; his promises are all sure; not one faileth. But, under God, it depends on those who bear the name of Christ, to publish the gospel to those who have it not, and to turn them from darkness to light, and from the power of sin to the service of the true God. The work to be accomplished is vast. And it is not less our privilege, than our duty, to aid in the advancement of truth and righteousness, and to come up to the help of the Lord against the mighty.

It is righteousness that exalteth a nation. When divine truth shall have won its dominion over all hearts, and the reign of righteousness is everywhere established, then will all the nations of the earth stand together; and losing their strong antipathies, their intercourse will become free, equitable, and mutually beneficial. The din of arms will cease, and garments will no more be rolled in blood. And is there joy in heaven over one sinner that repenteth? What then must be the feeling when nations are born to God in a day?

Could the spirits of departed believers, who while here below, toiled and mourned as we do now,—could they look down from their heights of glory, and view the progress and triumphs of truth and righteousness on the earth, and see the full accomplishment of the works in which they were once engaged, what ecstatic joy would be felt, what hallelujahs would be heard through all their shining ranks! And as one and another, redeemed from among the children of men, arrived at the heavenly mansions and were recognized by those with whom they cooperated while tabernacled in the flesh and absent from their father's house, what new songs of praise and loud hosannas would echo through all the wide expanse of heaven! But do the spirits of the departed take cognizance of what transpires among those whom they have left here to mourn their loss? And do friends and acquaintances recognize each other in the world of spirits? These are questions which often arise in the minds of the inquisitive, when, the darling objects of their affections having been torn away, they are called to mourn for the loss of dear relatives and friends. How far it is right for us to push our inquiries on these points I dare not undertake to say. To whatever extent the light of revelation guides us, we may go safely; but there we must stop, resting in the assurance that 'what we know not now, we shall know hereafter.'

To the first question, the Scriptures seem not to afford us any very explicit answer. "To-day shalt thou be with me in paradise," said our Savior to the dying malefactor. Again, it is said in the Scriptures, that when the silver cord is loosed, then the dust shall return to the earth as it was, and the spirit to God who gave it. It appears, therefore, that the soul after death returns immediately to God, to give an account of its conduct in the present life, and of course is capable of reviewing the scenes through which it has passed. Hence it seems most probable that the soul is capable of extending its cognizance to scenes immediately connected with those in which it participated

here. Angels are ministering spirits, sent forth to minister unto them who shall be heirs of salvation; and the spirits of departed saints are equal or like unto the angels of God; and hence there is a probability that they too are employed to watch over those Christians who have to endure trials and difficulties in this world. In the parable of the rich man, his five brethren are represented as exciting his compassion, and calling forth from him an earnest, but vain, request in their behalf.

In answer to the second question, the evidence is more satisfactory, because it is more ample. The same instances which were cited in proof of the first, bear with equal or greater force on the second question. The rich man and Lazarus and Abraham, are all exhibited in the parable as well known to each other. And moreover, our Savior informs us, that many shall come from the east, and from the west, and shall sit down in the kingdom of God, with Abraham and Isaac and Jacob. In order to the complete fulfillment of the intention of this promise, it seems necessary that the persons here spoken of, should know those patriarchs: and if they are capable of recognizing those whom they never saw in this world, much more will they be able to know those with whom they were familiar here.

From these passages of Sacred Scripture, and others like these, it seems very probable that departed spirits have cognizance of what takes place among those whom they left behind them in this world, and quite evident that they recognize each other in that state to which they have gone. And oh, what sweet consolation must it afford the weary traveler, as he struggles onward in the rugged path of this life, to know that heavenly visitors are around him, witnessing all his toils and conflicts. But it is only to the *righteous* that the angels are sent forth to minister; and it is only on them that the heavenly hosts can look down with complacency. And those heavenly hosts are all the ministers of Jehovah; they do his will, and fly at his command. They are the instruments; he the power. He sustains, guides, and governs all. He is the true and the faithful friend, and is ever ready to hear and answer those that call upon him with faith and humility. Jehovah loveth the righteous, he never leaves nor forsakes them, nor can any pluck them out of his hand. His favor is life, and his care and lovingkindness are better than life. In Jehovah, therefore, let us put all our confidence; keep all his commands; and on his promises build all our hopes. Then shall we be safe—safe and happy amidst all the trials and afflictions of this life, and safe and triumphant in the hour of death. Even so: Amen.

Supplementary to the *Funeral Sermon*, which appears on the preceding pages, we will add here a few notices concerning the sickness, death, and burial of the late lord Napier. His death occurred at his private residence in Macao, where he enjoyed the most careful attention of his physicians, and all the solace which an affectionate family could afford. The mournful event was announced to the Chinese in Canton by the following note:—

To Howqua and Mowqua, the senior hong merchants.

Gentlemen, It is my painful duty to announce to you the demise of his majesty's chief superintendent of British commerce in China, the right honorable lord Napier, this day at 10 o'clock and 20 minutes P. M.; and to request that you will cause this sad event to be made known to his excellency, the governor of Canton. I am, Gentlemen, your obedient servant,

(Signed) T. R. COLLEDGE,

Macao, (Saturday) Oct. 11th, 1834. Surgeon to H. M. superintendents.

The above note, though sent off by an express about two hours after its date, did not reach Canton, until 3 o'clock P. M. Monday, the 13th, when a translation of it by Mr. J. R. Morrison, Chinese secretary and interpreter to his majesty's superintendents, was immediately delivered in person to the hong merchants. A full week, however, elapsed before they deigned to make any reply; and which was not done until after the same sad event had been reported to the governor by the assistant foo magistrate at Macao. The Chinese express the decease of individuals by different terms, appropriate to their respective ranks. The appropriate word for speaking of the demise of a nobleman, and which was used in the translation of Mr. Colledge's letter, is, in the hong merchants' reply, exchanged for a term that denotes the death of any person, even one of the lowest rank, or of no rank at all. The three following short papers were received in reply to Mr. Colledge's announcement of lord Napier's death.

First Answer.

A respectful reply. We have received your honorable letter, stating that the officer of your honorable nation expired in consequence of illness, on the 19th day of the 8th moon; and entrusting us to announce it to his excellency, the governor. We have reported it on your behalf. For this purpose we reply, and present our compliments. (Signed) Woo Shaouyung. (Howqua.)
To Mr. Colledge. 9th moon, 18th day. Loo Wankin. (Mowqua.)

Second Answer.

A respectful communication. We the other day received your letter, informing us of your honorable officer, Napier, having expired. We have before reported it on your behalf to the governor, and have before sent an answer to you. We have now received an edict from the governor in reply; which, as is right, we copy and send for your perusal, praying you to examine it accordingly. This is the task we impose, and for this purpose we write; and presenting compliments, are, &c. (Signed) Woo Shaouyung.
To Mr. Colledge. 9th moon, 21st day. (October 23d.) Loo Wankin.

Governor's Edict.

Loo, governor of the provinces Kwangtung and Kwangse, &c. &c., in reply (to the hong merchants). The report being authenticated, its contents are fully known. Await also a proclamation from the hoppo.

Taoukwang, 14th year, 9th moon, 18th day. (October 20th, 1834.)

The funeral took place on Wednesday, the 15th inst., at 10 o'clock A. M., attended by the authorities of Macao, the military, and a long line of Portuguese and foreign gentlemen. Several of the principal British merchants of Canton were present also, having closed their counting-houses during that and the preceding day. While the procession moved to the grave, minute guns were fired from his majesty's ship Andromache, which was then lying in Macao roads, where just

three months before she had fired a salute, announcing his lordship's arrival in China. Minute guns were also fired by the British shipping at Lintin and Whampoa; and over his grave three volleys of musketry were fired by the Portuguese troops. The funeral service was read by the Rev. G. H. Vachell, chaplain to the commission.

Order of Procession at the funeral of the late lord Napier.

The Guard of Honor, composed of Portuguese troops.

The Chaplain and Physicians to his majesty's superintendents.

The British Colors, borne by two British seamen.

Captain Blackwood, H. B. M. R. N.	THE BIER.	The Governor of Macao, Capt. H. M. F. M. R. N.
Captain Elliot, H. B. M. R. N.		Captain Chads, C. B., H. B. M. R. N.
Captain Jongo, H. B. M. R. N.		Captain Lourciro, H. M. F. M. R. N.

Relations of the deceased.

His Majesty's Superintendents.

Rev. E. C. Bridgman. William Jardine Esq.

Secretaries to His Majesty's Superintendents.

Officers of His Majesty's Navy.

Officers of Her Most Faithful Majesty's Navy.

Officers of Her Most Faithful Majesty's Army.

James Innes Esq. James Matheson Esq.

Followed by numerous British and Portuguese gentlemen.

The preceding order, copied from the Canton Register of the 21st instant, was prefaced by the following editorial remarks :—

Before Sunday, the 14th of September, when his lordship announced to the Chinese his desire to retire from Canton, he was confined to a sick bed. His physician had urged, that for the sake of his health, he should give up the labors of business; but such was his ardor in the public service that no persuasions could prevail, till increased debility, on the 18th, induced his medical adviser peremptorily to advise discontinuance of business. It was hoped his removal from his own very close apartments (formerly occupied by the chief of the factory,) to the airier residence of Mr. Innes would produce some benefit; and so far good was got, that sleep, before unattainable was arrived at, and a lessened pulse; but great debility continued, and, as we before remarked, it was with difficulty and not without support, that on Sunday the 21st, he walked the short distance from the factory to the boat in which he embarked for Macao. The last time he put pen to paper was in signing an order for the frigates to proceed to Lintin, which was now given to the hong merchants. During the passage to Macao on the 23d, he had an accession of fever that excited the physician's alarm; the more so, as having no previous suspicions of the treacherous detention to which they were subjected, he was unprovided with medicines suited to the new symptoms that appeared. Not all the skill of the medical art, the soothing attentions of his family, nor the pure air of Macao, sufficed to arrest the fatal progress of his lordship's indisposition. His only relief from suffering was in devotional exercises, in which he was assisted by the Rev

Mr. Bridgman, whom he had learned to esteem as a preacher when attending his public worship at Canton. On Wednesday, the 8th inst., though very feeble and drawing near to his end, he was aroused by the Portuguese forts saluting a direct arrival from Lisbon; some question took place as to the vessel's flag, in his lordship's hearing, when he distinctly said, "If it is the Portuguese arms between white and blue, it is Donna Maria's new flag." During his lordship's illness he had been disturbed by the frequency of the Macao church bells, which the religious communities at his request most considerately discontinued. Two days before his lordship's death he instructed his private secretary to return his thanks for this mark of attention.

The two following documents, are also from the Register.

Extracts from Dr. Colledge's private notes.

On Sunday the 21st instant, about 6 P. M., Howqua and Mowqua waited upon me for the purpose of delivering the 'chop,' or usual pass for foreigners, to proceed to Macao; and I, in conformity with the arrangement which had been acceded to by myself on the part of the right honorable lord Napier, was prepared with an order from his lordship for H. M. ships Imogene and Andromache to leave Whampoa; which order I promised to deliver to Howqua and Mowqua on their procuring lord Napier and suite a proper conveyance to Macao by the Heangshan passage; stipulating that the conveyance should in every respect be suited to the rank and dignity of his lordship's high office, as the representative of our most gracious monarch, William IV. This compact was made by myself on the part of lord Napier, and by Howqua and Mowqua on the part of his excellency, the governor of Canton, at the consoo house on the 19th instant, in the presence of my friend, William Jardine Esq., in nearly the following words:

"I, T. R. Colledge, engage on the part of the chief superintendent of British commerce in China, the right honorable lord Napier, that his lordship does grant an order for H. M. ships now at Whampoa to sail for Lintin on my receiving a chop from the governor for his lordship and suite to proceed to Macao, lord Napier's ill state of health not permitting him to correspond with your authorities longer on this subject. One condition, I deem it expedient to impose, which is, that H. M. ships do not submit to any ostentatious display on the part of your (the Chinese) government." Howqua replied, "Mr. Colledge, your proposition is of a most serious nature, and from my knowledge of your character I doubt not the honesty of it; shake hands with me and Mowqua, and let Mr. Jardine do so likewise." We all joined hands. Howqua and Mowqua then left us to go to the governor, and in the evening returned with an answer that all was arranged according to my proposition, and that no mark of insult would be shown to the ships in passing the forts at the Bogue. The following morning Howqua and Mowqua sent to say that we could not leave Canton that day, as they, the merchants, were engaged in a further discussion with the governor, relative to our departure, which lasted until 10½ P. M., when I saw Mowqua, who told me all was settled, and that we might go next day.

The foregoing is the substance of the agreement; and both Mr. Jardine and myself expected that lord Napier and suite would be permitted to go to Macao in the usual manner foreigners do, viz. stopping only at the Heangshan chop-house. However, to my great mortification we had not left Canton two hours, before I discovered we were under a convoy of armed boats, and that we should not be allowed to pass beyond a few miles from Canton that night,—the boats having anchored at the pagoda fort, in sight of a part of Canton. Monday 22d, we again got under way, and proceeded *slowly* and *tediously* under a convoy of eight armed boats, two transports carrying a military, and another boat with a civil mandarin, in charge of the whole squadron. Although the wind was generally favorable, we did not reach Heangshan till about midnight of the 23d

And it is now that I have to describe a scene of treachery practiced upon his lordship, which was not only annoying, but so greatly injurious as to aggravate the symptoms of his complaint, and cause a relapse of such as he had nearly recovered from previous to his leaving Canton. We were detained here from the time of anchoring the boats on the 23d, until 1 o'cl'k P.M. of the 25th, amidst noise, confusion, and beating of gongs, such that his lordship could barely support. This was by me repeatedly complained of. At daybreak of the 25th, I sent a message to the civil mandarin through a linguist, informing him that I could not hold myself responsible for the safety of his lordship, if such an unwarrantable course of oppression was persisted in; that I had no medicine with me applicable to the change that had taken place in his lordship's complaint. The linguist was received by the mandarin, but could elicit nothing satisfactory as to the probable time when we should proceed to Macao. Provoked at length beyond all endurance, by this cruel display of power, I requested the linguist to accompany me to the mandarin's boat, which he did without any kind of reluctance; and on the linguist's sending up my name, an interview was immediately afforded me. Through him, I most fully explained lord Napier's sufferings, and the danger of delay under such circumstances. The mandarin replied, that he must consult with the Heangshan authorities, before he could promise to *release* us, but that he would lose no time in representing my statement. No further communication took place until 1 o'clock P. M., when this said mandarin, accompanied by two others of an inferior rank to himself, came to us, and handed me the Heangshan pass.

I consider that lord Napier's illness was much aggravated by this unjustifiable, and, as far as I can learn, unprecedented detention.

Macao, September 28th, 1834. (Signed) Thomas R. Colledge.

To the Editor of the Canton Register.

Sir, Considering it due to the memory of the late right honorable lord Napier, and to the feelings of an anxious and kind public, we are desirous to convey our opinion with regard to the cause of his illness, through the medium of your paper, and to state that we conceive the origin of his complaint to be wholly attributed to the severe labor and anxiety which devolved upon him while at Canton.

His lordship's health began to fail about the beginning of September, and an attack of fever supervened on the 9th, a period replete with events of a most harassing description, and under circumstances the most disadvantageous to the nature of such an affection. Feeling compelled from a high sense of obligation to his country to persevere in the execution of his duties, he refused to leave Canton until the 18th, on which day Mr. Colledge prevailed on his lordship to relinquish the toils of office, and proceed to Macao for the more complete recovery of his health; at this time the violent symptoms of the fever subsided, and a change alone was looked upon as necessary for its re-establishment. The 21st, his lordship embarked for Macao, accompanied by Mr. Colledge, and passed the following day comfortably, although much annoyed from occurrences already detailed. On the 23d, during the cruel, needless and vexatious detention, experienced amongst the noise of gongs, crackers, and firing of salutes, which our mandarins kept up by the boats in attendance in spite of repeated remonstrances, his lordship suffered a relapse of fever; and he landed at Macao on the morning of the 26th, more exhausted and altogether in a worse state than he had ever been from the commencement of his illness. And from this time, notwithstanding the comforts that surrounded him, and the unremitting attention of his affectionate family, he continued to decline until the day of his death.

We are, Sir, your obedient servants,

T. R. Colledge,
Alexr. Anderson,
Surgeons to H. M. Superintendents.

Macao, October 20th, 1834.

ART. VIII. *Journal of occurrences: lord Napier's observations on governor Loo's edict; and the governor's reply.*

The imperial commissioners, noticed on page 192, have returned to Peking, leaving affairs worse than they found them; and the triennial examination went off with great dissatisfaction. We omit any further notice of these and other local matters, in order to continue the account of the controversy between the English and Chinese authorities.

(No. 9.)

Lord Napier's observations on governor Loo's edict of September 2d; dated Canton, Sept. 8th, 1834; and addressed to William Sprott Boyd Esq., secretary to the merchants.

Sir, WHEREAS, Mr. Morrison has laid before me the translation of an edict of the 2d of September, issued by Loo, governor of Canton and Kwangse, and Ke, fooyuen of the province of Canton, wherein, among other things, it is stated that, "on examination of the rules of the celestial empire, they find that ministers have no outward intercourse with outside barbarians, and that it cannot be known whether lord Napier is a merchant or an officer," I beg to acquaint you, for the information of the said hong merchants, and Loo and Ke, that during the last 200 years a constant personal intercourse has been maintained between the viceroy of Canton and the British subjects resorting hither. For example: in the year 1637, on the part of captain Weddell, after having destroyed the fort at the Bogue. In 1734, on the part of the supracargoes of the E. I. company. In 1742, on the part of commodore Anson. In 1754, on the part of the supracargoes. In 1759, on the part of Mr. Flint and the supracargoes. In 1792, on the part of a committee from England. In 1795, on the part of the supracargoes. In 1805, on the part of Mr. Roberts and sir George Staunton. In 1806, on the part of Mr. Roberts, and again on the part of Mr. Drummond and Mr. Elphinstone. In 1811, on the part of sir George Staunton. In 1817, on the part of sir Theophilus Metcalfe and captain Clavell, R. N. and on many other occasions, by the chiefs of the factory on their annual return from Macao to Canton. So far, therefore, the allegation of the said Loo and Ke is not founded on fact.

Again, that they know not whether lord Napier is an officer or a merchant, is equally false; for the Kwangchow foo, the Chaouchow foo, and Kwangchow hee waited on lord Napier, when they saw him in the uniform of a captain in the British navy; and when they might have assured themselves of that fact, as well as of all others connected with his mission to China, had they carried his letter to the viceroy, or had his excellency given him the same reception as had been usually accorded to others.

AND WHEREAS; it is further stated in the said edict that the trade was stopped by the request of the hong merchants on the 16th of last month, but that he, the viceroy, replied to them, "commanding indulgence and delay," which command was issued on the 18th ultimo, and was never obeyed by the hong merchants, AND WHEREAS, in the present edict of the 2d instant, it is now declared by Loo and Ke, that from the 16th day of August, all buying and selling on the part of the English nation is wholly put a stop to, with the exception of all goods, the sale or purchase of which was settled previously to the stoppage: AND WHEREAS, in full reliance on the honor of the viceroy, and the authority of the edict, "commanding temporary indulgence and delay," the British merchants have transacted considerable business with the merchants of China, between the 18th of the last month and the 2d of the present; and in the face of that edict, and in the forgetfulness of his 'command to grant indulgence and delay,' the viceroy now joins with the fooyuen in the very unjust measure of stopping the trade altogether from the 16th of last month, to the great prejudice, not only of the British merchants, but of that of the subjects of his imperial majesty, the emperor of China: I DO HEREBY, in the name of his Britannic majesty, protest against this act of unprecedented tyranny and injustice, thus decreed by the said viceroy and fooyuen.

AND WHEREAS, notice has been taken, in the said edict of the 2d instant, of the expected arrival of ships from England with cargoes to be given in exchange for teas and other merchandise; AND WHEREAS, all merchandise is allowed to be embarked up to the 16th ultimo, and ought in justice to be extended to the 2d

instant; and as the permission to embark such merchandise implies the delivery of outward cargoes for such purpose, and still the trade is wholly put a stop to which prevents the delivery of such cargoes, and the embarkation of the merchandise already so permitted to be shipped: I DO HEREBY again protest in the name of his Britannic majesty, against the absurd and tyrannical assumption of power on the part of the governor and lieutenant-governor.

AND WHEREAS, by a letter of the hong merchants of September the 6th, giving notice, that "the governor has ordered all the forts and guard-houses, that the English boats and ships are only allowed to go out of port, and are not allowed to enter," and that such a prohibition is altogether at variance with the edict permitting a certain part of the trade to be embarked, I have to request that you will hereby give notice to the hong merchants, that it is a very serious offense to fire upon or otherwise to insult the British flag.

AND WHEREAS, they are already aware that there are two frigates now in the river, bearing very heavy guns, for the express purpose of protecting the British trade, I would warn the hong merchants, again and again, that if any disagreeable consequences shall ensue from the said edict, that they themselves with the governor and lieutenant governor are responsible for the whole. Recommend them, then, to take warning in time; they have opened the preliminaries of war; they destroy trade, and incur the loss of life on the part of the unoffending people, rather than grant to me the same courtesy which has been granted to others before me. They are all aware that the king, my master, sent me here in consequence of Howqua's advice to governor Le, and, therefore, why do they vainly contend against their own actions to the destruction of trade and the misery of thousands? But let the governor and the lieutenant-governor know this, that I will lose no time in sending this true statement to his imperial majesty, the emperor of China at Peking; and I will also report to his justice and indignation the false and treacherous conduct of governor Loo, and that of the present Kwangchow foo, who has tortured the linguists and cruelly imprisoned a respectable individual, Sunshing, a security merchant, for not having acquiesced in a base lie, purporting that I arrived in Canton river in a merchant ship, whereas, they are both aware that I made my passage, and arrived in one of the ships of war now at anchor in the river. His imperial majesty will not permit such folly, wickedness and cruelty to go unpunished: therefore, tremble governor Loo, intensely tremble!

AND AGAIN, governor Loo has the assurance to state in the edict of the 2d instant that "the king, my master, has hitherto been reverently obedient." I must now request you to declare to them that his majesty, the king of England, is a great and powerful monarch, that he rules over an extent of territory in the four quarters of the world more comprehensive in space and infinitely more so in power than the whole empire of China; that he commands armies of bold and fierce soldiers, who have conquered wherever they went; and that he is possessed of great ships of war carrying even as many as 120 guns, which pass quietly along the seas, where no native of China has ever yet dared to show his face. Let the governor then judge if such a monarch "will be reverently obedient to any one."

AND NOW, I beg you to inform the hong merchants: knowing their duplicity, I suspect they will not communicate the foregoing to the governor and to the lieutenant-governor; I would, therefore, give them warning, that if I do not receive an answer from his excellency touching the points narrated in this letter, by Monday, the 15th, I will publish it through the streets, and circulate copies among the people, one of which may peradventure find its way into his excellency's presence.

I beg to remain,

Your very obedient servant,

(Signed) NAPIER.

(No. 10.)

Loo, governor of the province of Kwangtung, &c. to the hong merchants, requiring their full acquaintance with the contents thereof.

In every thing relating to the trade of the English barbarians at Canton, there have long been established rules. There has never been such a thing as the residence here of a barbarian officer or superintendent. The great ministers of the celestial empire, unless with regard to affairs of going to court and

carrying tribute, or in consequence of imperial commands, are not permitted to have interviews with outside barbarians. The affairs of the former Ming (dynasty) need not be brought into discussion. When have any officers of the great Tsing dynasty had intercourse to and fro with barbarians? As to the intercourse between barbarian officers and those who have formerly held the office of governor in the years of Keënlung and Keäking (from 1736 to 1821), referred to in the paper copied by the said merchants, perhaps, when the said nation has sent tribute, there may have been interviews given to the tribute-bearers; otherwise, there certainly has not been this ceremony. This, even the said nation's private merchants must all be aware of. I, the governor, have been obedient, maintaining the national dignity. From the first I have not been commencing what is strange, or sounding forth my loftiness.

In the 10th year of Taoukwang, the said hong merchants having reported that the English company would, after the 13th year of Taoukwang, be dissolved and ended, that the merchants of the said nation would trade for themselves, and that they feared affairs would be under no general control, the then governor, Le commanded them to enjoin orders on the said nation's merchants to send a letter home, that, if the company was ended and dispersed, a chief (taepan) should still be appointed to come to Canton, to manage affairs. The books of records are still existing: there is no word of a superintendent The said barbarian eye, lord Napier, styles himself superintendent come to Canton. Whether a superintendent should be appointed over the said nation's barbarian merchants, or not, it is in itself needless to inquire about minutely; but we Chinese will still manage through the medium of merchants; there can be no alteration made for officers to manage Besides, the business is one newly commenced; it is incumbent to present a memorial, requesting the mandate of the great emperor to be obeyed and acted on. The said barbarian eye, lord Napier, brought not any written communication from the said nation's king. Suddenly he came. I, the governor, knew not what business he was to transact. I sent the said merchants to inquire and investigate, and to require him to inform them of the causes of his coming, and what was the nature of the business he has to perform, to afford grounds for a full memorial. In what was this not accordant with reason? Even though the said barbarian eye were indeed an officer, why should he communicate to the merchants of the central, flowery (nation) not a word? If unwilling to converse with the said merchants, still what should prevent him from commanding the said nation's private merchants to revolve the matter with them, and inform them fully? But on four successive occasions, when they inquired and investigated, he remained as though he heard not, determined in the wish to have official correspondence and letters to and fro with all the public officers of the inner land. The said nation and this inner land have never had interchange of official communications and letters. Nor in the celestial empire is there this rule: how could I, the governor, in opposition to rule, permit it!

The said (hong) merchants had before solicited that a stop should be put to the said nation's buying and selling I, the governor, because the said nation had had an open market here for upwards of a hundred years, and because the said nation's king had several times sent tribute, so that I could not but call him reverently submissive; butstill more because the said nation's separate merchants had many of them, crossed the seas and come from a distance, so that I would not, for the fault of one man, involve the mercantile multitude; I, therefore replied, commanding an indulgent delay. Again, apprehending that the said merchants, in enjoining the orders, had not attained perfect clearness, I also sent officers to proceed to the barbarian factories, and personally make inquiry. On the part of me, the governor, it was the utmost, the extreme of careful regard and perfect kindness. But the said barbarian eye, even in the presence of the deputed officers, did not speak plainly of the object of his mission. Still, apprehending that their words might not be truly delivered, I commanded them to take with them linguists, and proceed thither When the flowery (Chinese) and barbarians have oral intercourse, linguists interpret what is said. Throughout the empire it is in all cases thus. Yet neither would the said barbarian eye employ the linguists to interpret for him, so that the deputed officers could not say every thing

Since the said barbarian eye has come for the purpose of examining and directing trade, but has not told clearly the object of his mission, whether after the company was dispersed, affairs should be conducted as before or not, or how they should

be conducted, by what means could trade be carried on? I could not but, according to law, close the ships' holds: that I, the governor, did it not willingly, but with extreme pain of mind, has been already clearly explained in the proclamation. The said merchants having orally stated that they had fully taken account of the goods, the purchase of which was settled before the 12th of last moon (the 16th of August), and had wholly stopped, not having since had any commercial dealings, I, therefore, ordered the stoppage from the day of the said merchants' petition: it was in noway a former and a latter two modes of acting. I, the governor, six times successively issued official replies, all in conformity with the old established regulations. I, in no way, forced into difficulties; nor did I thrust forward my own notions; neither did I, by a single word, rudely reprehend the said barbarian eye. The replies have all been printed, and publicly displayed: all eyes may see them. Even the said nation's king, if he see them, cannot say that I, the governor, have not spoken what is reasonable.

The said barbarian eye has not learned to arouse from his previous errors, but has further called to him many persons, bringing in boats, military weapons, which have been moved into the barbarian factory: a great opposition towards the laws and prohibitions! Into the important territory of the provincial city, how can outside barbarians presume to bring military weapons, causing alarm to the inhabitants! I, therefore, commanded the fort, called Leétih, that should any sampan boats proceed towards the city, they should be stopped and authoritatively informed that if the said barbarian vessels perversely opposed and disobeyed, the military would, of course, fire off the guns, which would be but what their offense brought on them. Yet several times, when barbarian merchants were stopped, they were at once sent back to the place whence they came, without being brought to investigation or punishment. Thus it may be seen that I, the governor, have not tyrannically treated the outside barbarians. Even with regard to the said barbarian eye, when, instance upon instance, he has presumed on force and power, what difficulty would there be in my meeting him with military terrors! But I cannot bear forcibly to drive him out. The celestial empire cherishes those from afar virtuously. What it values is the subjection of man by reason: it esteems not awing them by force. The said barbarian eye has now again opposed the laws in commanding the ships of war to push forward into the inner river, and in allowing the barbarian forces to fire guns, attacking and wounding our soldiers, and alarming our resident people. This is still more out of the bounds of reason, and renders it still more unintelligible what it is he wishes to do.

The soldiers and horses of the celestial empire, its thundering forces, guns, and weapons, assemble (closely) as the hills; if it were desired to make a display of conquering chastisement, how could the petty little war ships afford any protection! Besides, I, the governor, treat most liberally all the merchants trading here; what need is there of protection? By such ignorant and absurd conduct, entering far into the important territory, he is already within my grasp. Arrangements have been now made to assemble a large force, ranged out both by sea and land. What difficulty will there be in immediately destroying and eradicating? Therefore, that I am slow, dilatory, and cannot bear to do so, is because I consider that such movements are not according to the wishes of the said nation's king, nor are they according to the wishes of the several merchants. I, the governor, looking up, embody the heavenly benevolence of the great emperor. Only by reforming his errors can he avoid cutting himself off, and obtain reformation. If the said barbarian eye will speedily repent of his errors, withdraw the ships of war, and remain obedient to the old rules, I will yet give him some slight indulgence. If he still adhere to stupidity and do not arouse, maintain his wickedness and do not change, he will be sinning against the great emperor, and I, the governor, will certainly find it difficult again to display endurance and forbearance: I apprehend that when the celestial troops once come, even precious stones will be burned before them. On no account defer repentance till afterwards.

Uniting circumstances, I issue this order. When the order reaches the said hong merchants, let them immediately act in obedience to it, and make it known to all the English merchants, with even temper reasoning upon it. If hereafter, things come to a rupture, do not say that I, the governor, caused it by my errors. Let them also enjoin the orders on the said barbarian eye, and let them write home to cause it to be known. A special order.

Taoukwang, 14th year, 8th moon, 9th day (September 11th, 1834).